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FIFTY YEARS WITH CHRIST
THE GOOD SHEPHERD



THE GOOD SHEPHERD AND THE LOST SHEEP.

FIFTY YEARS WITH CHRIST THE GOOD SHEPHERD

The Story of the Fold in Newark, N. J.
1875-1925

COMPILED FROM THE COMMUNITY ANNALS
BY

KATHERINE E. CONWAY

Author of "In The Footprints of The Good Shepherd,"
New York, 1907; and "The Golden Year of The
Good Shepherd in Boston, 1917"

WITH A SKETCH OF THE ORDER
FROM AUTHENTIC SOURCES

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PREFATORY NOTE

THE private revelations narrated in this book have been taken from a work entitled "Origin and History of the Order of Our Lady of Charity of the Good Shepherd," translated from the French of Father Joseph M. Ory, Eudist, by a nun of the Convent of the Good Shepherd in Buffalo, N. Y., and published with ecclesiastical authorization in Buffalo, N. Y., in 1918.

The compiler of the present work submits these in their present form completely to the directions of the Holy See governing these matters, so that she is ready to disavow and retract any statement which the Holy See may subsequently disapprove.

KATHERINE E. CONWAY.



FOREWORD

IN the pages which follow, the compiler of this volume presents in some detail the welfare work of a single establishment of the Order of the Good Shepherd; indicating also the methods to this end.

The total number of penitents St. Mary's class received since the opening of the house on May 24, 1875, until the closing of the record on May 24, 1925, was 7,756. Of these, 7,381 were provided with situations, or returned to relatives; 207 have died; and there are at present in the house, 168.

During the same interval in the department of preservatives, St. Joseph's class, the total number received has been 2,048. Of these, 1,942 have been provided with situations or returned to relatives; thirty have died; and there are in the house, seventy-six.

Foreword

In the Magdalen convent, whose inmates are reformed penitents having chosen to consecrate themselves to God, under the rule of the Third Order of Mt. Carmel, and remain permanently with the Good Shepherd, there are at present thirty-three.

These figures are of themselves most eloquent; yet they represent only one small field of the work of the Order. Multiply these figures by 279; and the reader will have some idea of the value of the Order to the world.

To help our possible readers to this realization, we present a brief history of the Order, which was founded in France nearly 300 years ago; by St. John Eudes, canonized on May 31, 1925, by Pope Pius XI. The Order was adapted to the easier diffusion required by modern needs, by the institution of the Generalate in 1835, by the Venerable Mother Mary of St. Euphrasia (Rose Virginie Pelletier) of whose life and work there is also a brief account.

THE COMPILER

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FIFTY YEARS WITH CHRIST
THE GOOD SHEPHERD



INTRODUCTION

SAINT JOHN EUDES: AND THE HISTORY OF THE ORDER OF THE GOOD SHEPHERD

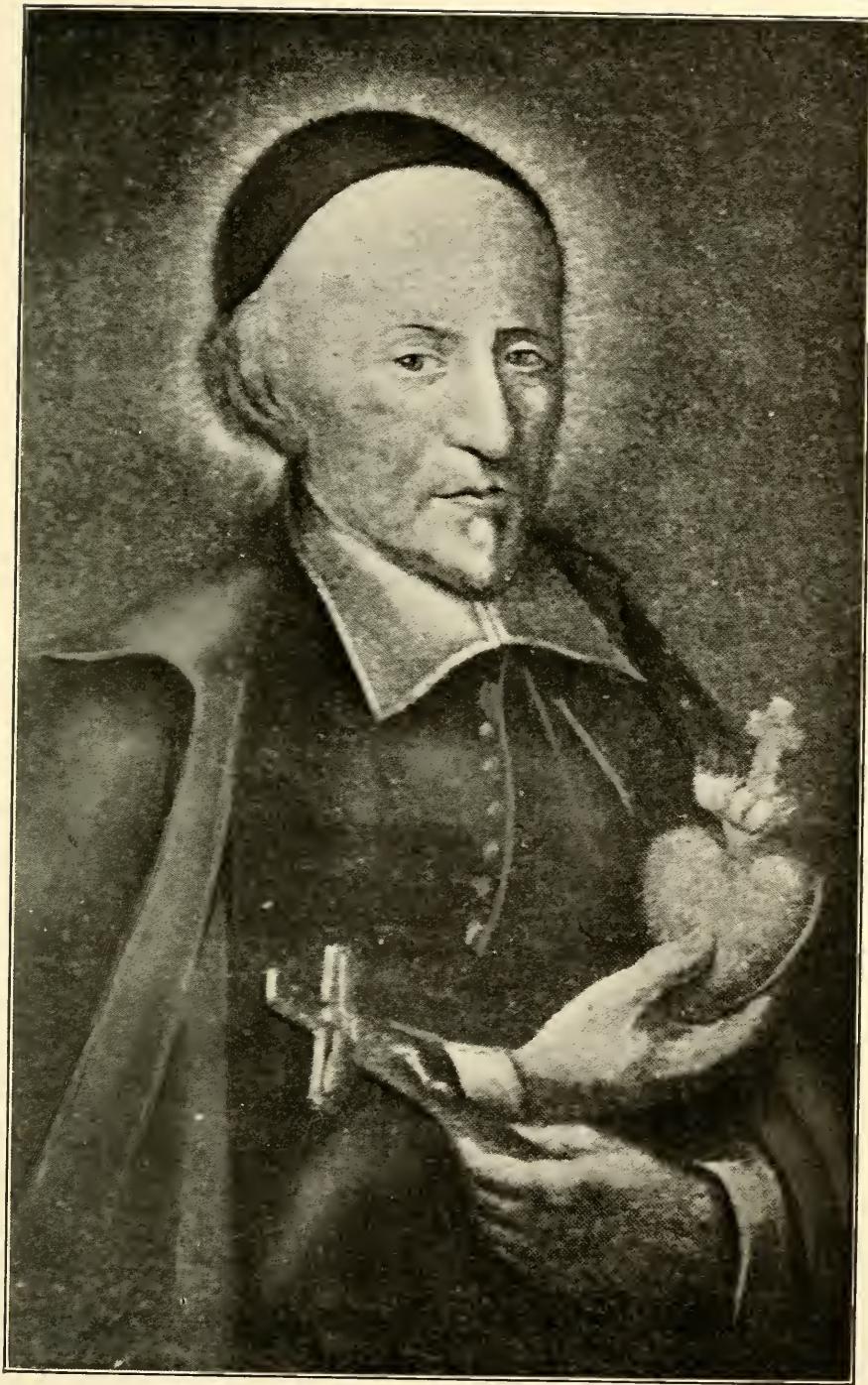
BEFORE this modest record of a great work can reach its readers, the faithful throughout the world will be invoking Saint John Eudes, Founder of the Order of the Good Shepherd. On May 31, in this Holy Year of Jubilee, the Sovereign Pontiff Pius XI., canonized with the usual magnificent ceremonies and in presence of a devout multitude of diverse nations and tribes and peoples and tongues, this devoted missionary and Christlike moral reformer, whose influence has been and continues to be felt, literally to the ends of the earth.

John Eudes was born on November 14, 1601, at Ri, near d'Argentan, in the diocese of Seez,

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in the ancient province of Normandy. In his fourteenth year he pledged his life-service to God by the vow of chastity. On March 25, feast of the Annunciation, he was admitted to the novitiate of the Congregation of the Oratory. He was ordained to the priesthood in Paris, December 20, 1625, and Christmas following, celebrated his first Mass. His life may be summed up in one of his favorite maxims: "One must bring to the service of God and His Church a generous heart and a resolute spirit."

The pestilence which ravaged his native country in 1627, furnished him with an occasion of proving his devotion. He remained among the sick while the pestilence lasted. For a long time his only home was an old barrel. The first of the evil fruits of the religious revolts of the sixteenth century: the Hundred-Years' War, ignorance and immorality, preluded a bitter harvest. Missionary work was at once most necessary and most difficult. To meet the exigency, Father Eudes founded a missionary congregation, "The Priests of Jesus and Mary," popularly known in these later years as "The Eudists."



ST. JOHN EUDES, FOUNDER OF ORDER OF THE GOOD
SHEPHERD, 1601-1699.

Introduction

In his own person he set his disciples an example that it tested their zeal to the utmost to follow. It is estimated that over 40,000 persons heard his preaching, and that wonderful miracles attested its efficacy.

In 1635, a special aspect of this work developed. He had been remarkably successful in the conversion of poor fallen and abandoned girls and women; and many of these came to him begging for that secluded shelter in which alone they felt they could persevere in virtue. Father Eudes found a small house in St. Julien, a suburb of Caen, whose devout owner was ready to make a beginning of the work. Several other like-minded women associated themselves with her, and its doors were opened.

But the head of the little establishment realized that it was but a makeshift; and that a permanent organization was necessary. Coming from time to time, with material help and wise counsel for the penitents, Father Eudes was presently won to her conviction. Various schemes for the moral reform of fallen women had been tried, but whether in the case of the self-governing, or

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of those directed by nuns, had proved of small value.

Father Eudes devised the plan of the Institute of Our Lady of Charity of the Good Shepherd, thus becoming practically the definite legislator of all work of this kind. His Order should devote itself solely to the reform of the fallen; the members taking, in addition to the usual three vows of the religious life, a fourth vow of stability in this especial work. Of all his works, this foundation most occupied his mind, and most conclusively demonstrated his eminent virtue.

Father Eudes, having submitted his plan to the Bishop of Bayeux, Monseigneur d'Angennes, and received his approval and blessing, asked and obtained the consent of the sheriffs of the city of Caen. The union of the ecclesiastical and civil authorities rendered these formalities absolutely necessary. The new community assembled in their little home on November 25, feast of St. Katharine of Alexandria. Some days later, on the feast of the Immaculate Conception, December 8, 1641, Father Eudes said Mass there, and after giving an exhortation to strengthen the

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Sisters and the penitents in their vocation, he left the Blessed Sacrament in the poor little chapel. His Memorial contains these words: “In this year, 1641, God bestowed upon me the grace of beginning the establishment of the House of Our Lady of Charity, on the feast of the Immaculate Conception of the Holy Virgin: Deo Gratias!”

He placed at the head of the establishment Mlle. Margaret Morin. On the eve of the feast of the Presentation, 1642, Mlle. de Saint André knocked for admittance, and a short time after, his little niece, Marie Herson came. She was but ten years of age. The following year Mlle. de Taillefer, with three other ladies, joined the little community.

It lacked not the usual criticisms and discouragements. One of his dearest friends said: “Your plans are truly beautiful and laudable, but you will never accomplish anything of the kind. Nothing is more weak and inconstant than these poor creatures.”

The Founder understood well that it would be a difficult task for his penitents to break the bonds that bound them, but he would direct

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his efforts to the strengthening of their will to persevere, so he replied: “ I shall not regret any trouble I may have to undergo, if I can succeed in liberating only one soul from its thraldom. Evangelic workmen must plant and water, but God must give the increase. Our Lord did not say to His Apostles: ‘ Go and convert the world,’ but Go, teach all men the great truths of salvation, reserving salvation to the force and unction of His grace. I am working for the glory of God, and trust He will take in hand His own cause, and bestow upon my endeavors the best means to success.”

In 1644, the Founder saw his little community reduced to two, Mlle. de Taillefer and his little niece, Marie Herson. Inspired by God, Father Eudes asked the Religious of the Visitation to form the novices who would come to the house. On August 16, the Religious of the Visitation sent two Sisters to take up the government of the house. At this time, Mme. de Camilly, a pious lady who had rendered many services to Father Eudes, began to doubt that his work was really the work of God. She told her feelings

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concerning the foundation to a holy religious, who received from the Blessed Virgin this advice for Mme. de Camilly:

“ I shall answer my daughter by actions, and will make known to her that my Son and I desire earnestly that this particular work shall exist.”

On another occasion the Blessed Virgin said to the same holy soul:

“ Say to my daughters from me: A queen has a family of young princesses. One of these maidens, unfortunately, wandered away, and fell ill with a loathsome infection. Some charitable persons took her in, removed her mud-stained, filthy garments, washed her, gave her new white linen, clothed her in silken robes, and brought her back to her heart-broken mother. I ask you what form that mother’s gratitude would take? You may imagine to what lengths she would go to prove how much she owed those faithful servants! But for them, her daughter must have surely died. Now all those erring souls are my children. I love them more than any mother in the world can love her children. The sin of impurity is the foulest infection. What joy, then, do they give me when a soul is snatched from this loathsome disease; when, purified by the salutary bath of penance, it stands forth clothed

and ornamented by all virtues! Tell my daughters, then, that all their actions, even the smallest, done for those poor wayward children of mine are most agreeable to me."

The superior designated to form the first novices of Our Lady of Charity was Mother Margaret Frances Patin. This religious endeavored to form all the souls under her to a truly religious life, though she labored especially for the Order of the Visitation. To that Order she sent the best applicants. This fault she afterwards acknowledged in a letter. It was a keen trial to Father Eudes. He saw the one on whom he had counted so much destroy little by little the work dearest to his heart; nevertheless, he made no complaint but worked in perfect concord with Mother Patin, leaving the results in the hands of God.

The Rule of St. Augustine and the Constitutions of the Visitation were adopted with additional observances peculiar to the employments of the new Institute. Having prayed much and consulted several persons of eminent piety regarding the religious habit, the Blessed Founder

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decided that the Sisters should be robed in white; this spotless garb would recall to them the great purity of their profession and the zeal with which they should be animated for the souls confided to their care. A blue cross was to be placed on the inside of the robe; to remind them of the sufferings endured by our Lord for their salvation and that of all poor sinners, and to excite in them the desire to support generously the crosses attached to their vocation. The celestial color was to show them that Heaven would be the recompense of their labors. The holy Founder wished also, that they wear a silver heart, bearing in relief the image of the Blessed Virgin holding the Infant Jesus, with a branch of lilies and roses on either side; signifying that Jesus and Mary should reign in the hearts of all the religious, and their hearts be ornamented with that chastity symbolized by the whiteness of the lily and spread everywhere the good odor of Jesus Christ, signified by the perfume of the rose.

Great were the trials of Father Eudes in connection with the new foundation. Rome had not as yet approved the Order. Mother Patin

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was unanimously elected superior of the Visitation on the feast of the Ascension, 1647. Accordingly she left the Convent of Our Lady of Charity, where she was so highly esteemed and where she had ruled with such wisdom and peace. Many of the religious followed her to the Visitation. To add to these trials Monseigneur Mole was named Bishop of Bayeux towards the end of 1647, and even before his consecration, declared himself opposed to the Founder and his work. Mother St. Germain, who had replaced Mother Patin as Superior, became extremely ill, and Mother Margaret de Foy, niece of Mother Patin, was named in her stead. About this time one of the Sisters spoke to our Lord concerning the tribulations to which Father Eudes was exposed. Our Lord replied to her:

“ Tell him to rejoice, for he has given to my holy Mother and Myself, two beautiful palms to plant in the garden of the Church. In order that they take deep root, they must be planted with care. Dig deep into the ground, so as to cover the roots with fresh earth and have them well manured. We Ourselves shall water them with care, so they will have sufficient moisture and

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increase their ability to enlarge and produce fruit; and when they shall have taken root, We shall plant at their feet beautiful vines, that will produce the finest grapes. By these two palms," He added, "I mean his two establishments. Digging the ground very deep signifies that the works of God are founded on humiliation, and self-abasement. Covering the roots with manure and good ground means suffering patiently borne, with firmness and constancy amid all the hardships and persecutions of those who oppose the work. The vine is Charity."

Several times Father Eudes cast himself at the feet of Bishop Mole, begging him to complete what his predecessor had begun in connection with the Institute of Our Lady of Charity, but was always repulsed. M. and Mme. de Lengrie offered to be the founders and gave to this effect the sum of 10,000 livres. The Bishop said the sum, although considerable, would be insufficient. Losing all hope in human aid, the saintly Founder turned for help to the Throne of Grace, inviting all persons of piety whom he knew to assist him. God heard their united prayers. On the feast of the Heart of Mary,

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February 8, 1651, Bishop Mole, without having spoken to anyone of his intentions, sent for M. and Mme. de Lengrie. The three agreed to all the clauses of the contract and signed it.

After ten years of existence the letters of institution were given. The community consisted of but a few postulants, having at their head a novice, Marie of the Assumption (de Taillefer), who ardently longed to make her holy profession and wrote to Father Eudes to this effect. As the letters of institution exacted for that ceremony the return of the Visitandines, Father Eudes sent her this reply:

MY VERY DEAR DAUGHTER:

Jesus, the Holy Heart of Mary be yours forever! It is my desire that you make your profession very soon. If it were in my power it would be already over. But it is necessary that you should have Religious with you beforehand, and you shall have them very soon. Remain in peace until then, my dear daughter, and prepare yourself well for this great action. I pray our Lord and His most holy Mother to prepare you themselves, and may They make you according to Their own Hearts. It is in the love of the

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holy Hearts that I am for you and all my dear daughters.

My very dear daughter, ever yours,
JOHN EUDES, *Missionary-Priest.*

PARIS, March 11, 1651.

Mother Patin about this time acknowledged her fault in a letter to Mother Dubreuil, her intimate friend and a Superior in the Visitation Order. Moved too much by zeal for her own Order, she declared that she had failed in strictly honorable dealing with Father Eudes and the interests he had confided to her in the training of the candidates for the Order of the Good Shepherd to the religious state. After she returned to her own Order, she entered into herself; and began to realize that the course she had taken was not agreeable to God. Her regret was so acute as seriously to affect her bodily health; and it was not until after her candid acknowledgement of her fault, and such reparation as she could make for it, that she recovered.

The opportunity for this reparation came to her in her return to the Good Shepherd in June,

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1651, for another term during which she rendered great and disinterested service.

On June 18 of the same year, the Reverend M. de Bernesq, Vicar-General, performed the ceremony of consolidating the establishment.

He sang the Mass, and exposed the Blessed Sacrament, and before an audience of the noblest persons of the city commented on these words of the Angel to the Blessed Virgin: “ He will sit on the throne of David His Father, and He will reign in the House of David forever.”

The joy of the little community was at its height; its trials seemed at an end. On the eighth of September, 1651, Mlle. Marie Herson, niece of Blessed Father Eudes, received the holy habit. She was named Mary of the Nativity on account of the feast of the day. On June 2, 1652, Sister Mary of the Assumption (Eustache) made her vows. The little seed had been planted, but not without great difficulty; and now it must go on suffering and struggling in its youth. One trial after another served only to strengthen in love for God and souls the religious of the community.

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When the holy Founder died on November 14, 1679, the work was securely established; having been approved by the Pope in 1666. It grew in beauty and virtue, peopling heaven with souls until the Revolution burst on France, and exposed it to all the horrors of this awful period. The loving care of the Divine Shepherd was still over all, and when the storm passed, the Institution was still strong and active.

The substance of this brief history of the Order is gleaned from "The Origin of the Order of Our Lady of Charity of the Good Shepherd," translated from the French of Father Joseph M. Ory, Eudist, by a Nun of the Convent of the Order in Buffalo, N. Y.



*THE VENERABLE MOTHER MARY OF
ST. EUPHRASIA: FOUNDER OF
THE GENERALATE*

BY KATHERINE E. CONWAY

Up to this time, the convents had been separate and independent establishments. The growing exigencies of the times clamored for new methods of diffusing the work of the Good Shepherd throughout a world which sorely needed it. There was no other Order in the Church exclusively devoted to the reclaiming of fallen women; although there were a few ready to attempt this mission if necessary; but only as a part of other charitable work. In that aspect the work of reclamation was almost, if not quite, impracticable.

What was needed was the adaptation of the existing Order of the Good Shepherd, with this one supreme mission; and whose efficiency had been proven for a century and a half in France

The Venerable Mother Euphrasia

to an extension of its work into other countries. This would mean a considerable modification of its rule and government.

God was preparing the instrument. On July 33, 1796, near Challons, in that part of France known as La Marais-La Vendee — famous in the history of the Revolution for the brave defence made by Charette and his band — was born to Dr. Joseph Pelletier and Anne Mourain, his wife, their eighth child, who was baptized on the day of her birth, Rose Virginie. The Pelle-tiers were one of those Vendean families who, notwithstanding the attacks of the Great Revolution, remained steadfast to their Faith and traditions. They were also of what the world calls, “good stock”; and Joseph Pelletier was one of six brothers, all of whom had been educated to liberal professions. All the circumstances of social condition and family tradition, even the day of her birth on the feast of the soldier-saint, were factors in the development of the truly valiant woman that Rose Virginie became.

The Island of Normoutier, on which the Pelletiers’ home was situated, was a Paradise of

legends. Rose Virginie grew up in a curiously blended atmosphere. Stories of ancient saints and of almost contemporary soldiers; fine domestic and social environment; and the popular respect and gratitude accorded to it, when it is combined with what we today call social service; much out of door life, and familiarity with the folk who drew their living from the sea, combined to give the young girl mental and bodily vigor, and a broad outlook on life. Her mother was a woman who can best be understood by the local description of her: "Madame Pelletier is charity personified." She was so loving a wife and so tender a mother that long after her death, and when her daughter was well established in her vocation, a sudden reference to her mother by an old friend from Normoutier brought a flood of tears from her eyes.

She was not less attached to her father, whose favorite child she had been; and after his premature death, her sorrow brought her almost into a decline.

Her education began at the local school of the Ursuline nuns; and her favorite study was Bible



MOTHER MARY OF ST. EUPHRASIA-PELLETIER, FOUNDRRESS
OF GENERALATE IN 1835.

History and the New Testament. It was continued at Tours, with the Ladies of Christian Association, whose Foundress, Madame Chohollet Dubois-Boucher, was in active charge. This was evidently a very excellent school, both in its religious discipline and its secular studies. In these days when many devout Catholics were still constrained in religious practice by the blighting effects of Jansenism, the older pupils received Holy Communion once a fortnight, and sometimes once a week. Rose Virginie was observed to be a close student of religious conditions; and once astonished her favorite mistress, Mme. de Lignac, by asking leave to get together a number of somewhat indevout girls, and give them a little talk to set them right for the celebration of a great feast. This she did, in a way so tactful and interesting, that the results were beyond all expectation; and Mme. de Lignac began to see that an extraordinary call from God was awaiting Rose Virginie. She went so deeply into the study of Christian doctrine and morals that her mistress used to call her jokingly, “The little doctor”; and her devotion to the Sacred Scrip-

tures grew apace. Even at this early age, she would have understood, and probably have been quick to adopt, the motto of that great Bishop of Rochester, England, the martyred John Fisher — chosen later by an American Bishop for another Rochester — “The salvation of souls is my supreme law.”

Not far from her school was an old building of mysterious aspect, a restored convent of the Good Shepherd; and here Rose Virginie and a few of the older students were allowed to go on great Feasts. Of the nature of the establishment they knew no more than that here were trained poor girls, “who had loved pleasure too much.” They saved a good part of their ample mid-day desserts for these girls; and were permitted to serve them at table. As soon as Rose Virginie grasped the real significance of the work of the Good Shepherd, she recognized it as her work; although her choice of this Order was a grave disappointment to the head of her school, who had hoped to win her for the Christian Association. She was received into the Order of her choice, on the Feast of the Sacred

The Venerable Mother Euphrasia

Heart, being, at the time, about eighteen years of age. The white veil was bestowed on her on September 8, 1815, with the name of Sister Mary of Saint Euphrasia. According to the Greeks, who have a special veneration for this saint, she was a relative of the Emperor Theodosius, and though her life was but of thirty years, she was distinguished by an intrepid piety, and was favored with the gift of miracles.

The Order of the Good Shepherd was approved by Pope Alexander VII in 1666. In the Constitutions of this Order, which became the subject of the earnest novice's profound study, the Founder quoted as follows, from St. John Chrysostom, words that must have made an extraordinary appeal to her Apostolic heart: "To labor for souls is better than corporal mortifications. It is more pleasing to the Divine Majesty than martyrdom."

Dwelling on these high thoughts never made the young religious indifferent to any detail of that strict discipline by which she was being trained for fitness for every possible duty of her

great vocation. She was duly professed on September 9, 1817.

We find this religious now twenty years of age, full of the spirit of her vocation, in person stately, refined, and womanly, with a strong intellect and a warm heart, yet making such an impression on the Bishop of St. Claude that he later said of her, "If Mother Mary of St. Euphrasia had been a man, she would have been Pope."

The Apostolic instinct is, of course, for diffusion and expansion. Exercised in all the work of the Order, in the Classes, as the various departments of the house are called, she longed to see such training given the world over. Her vivifying influence was so strongly felt through the community as well as through its charges that, on the retirement of the Mother Prioress at Tours, through advanced age and weakness, Sister Mary of St. Euphrasia was, by special dispensation, elected to succeed her, though she was but twenty-nine years of age, and the rule required the age of forty for a Prioress.

In 1829, she was sent to found a house at Angers. She knew not when she undertook this

enterprise that she had come to the scene of the work she was called upon to perform for her Order and for the Church. The difficulties she met with in effecting this much needed foundation undoubtedly revealed to her, in some part, the need of less formal methods of diffusing the work of her Order. She took hold of the hard facts of the case, with her usual courage and decision. She got results; but she had to pay the penalty of the gossip, which translated her into “an Abbess, mitred and croziered,” ruling at the Good Shepherd.

The name of the Good Shepherd was not unfamiliar in Angers; for previous even to the first French Revolution, a house for penitents, in charge of secular women, had been established there, under that title. During the Reign of Terror, it had been used as a prison. This house was selected for the new foundation by the wish of the Countess d'Andigne, who always remained a friend and benefactress, and died in the convent. The munificent donations of Madame Cesbron de la Roche, who joined the Order, and died Assistant-General, were also a great help.

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But it was to M. le Comte de la Potherie de Neuville that the new refuge and convent were mainly indebted. When he returned from his exile in England, he sold his paternal inheritance to build the church and defray the expenses of the establishment; and it was in great measure owing to his exertions that many other friends came forward, and that the Convent of Our Lady of Charity of the Good Shepherd was firmly established under the protection of the Bishop of Angers, Monseigneur de Montault.

On July 30, 1830, Mother Mary of St. Euphrasia Pelletier was finally appointed superior. It soon became evident to her that much more good would be effected by the Congregation if its several convents were united under a Superior-General with one Mother-House, than could be done by isolated convents.

As soon as Mother Euphrasia was established at Angers — no longer a mere “loan,” but as regular superior for the allotted term — she began to put her house on a firm foundation. This was in 1831. In a few years, the work of the Good Shepherd in all its departments was

going on successfully. There was a good and fervent novitiate. The Magdalen community was established; and a house for that other extreme of the Order's ministrations, the Children of the Preservation, provided.

More and more, as the work progressed, the directing mind at Angers and her ecclesiastical counselors saw the importance of a change in the government of the Society. This was the more apparent as the house at Angers grew, by accessions to the novitiate, and by fresh demands on its departments; so that it was evident it would soon become obliged to branch out into other foundations. All the circumstances of the time, natural and supernatural, worked together to this end. Wherever human society is, and whatever it possesses or lacks, there is always the incipient and too often the well-developed evil, euphemistically known as the "social evil." In higher or lower key, the world-story of Faust is being continually repeated; and the cry of the world's Gretchens to be hidden from disgrace, saved from prison and suicide and finally redeemed, goes up continually to Heaven.

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This exceedingly great and bitter cry reverberated especially in the house at Angers; coming from all the countries of Europe, and even from distant continents and from overseas. The progress in methods of transportation, giving greater speed and safety over land and sea, was also ready to facilitate the response to works of salvation.

We hear a great deal, today, and sometimes we are inclined to think we are hearing something new, about “welfare work and social service; altruism, bodily, moral, and mental hygiene, spiritual uplift, the solidarity of the race,” and all the rest. We also hear of “efficiency” which is, rightly enough, assumed to be the product of genius for organization and direction, and an enormous capacity for work; and we see it exemplified in the statesmanship of our own country, for example, which through its progress and vast resources, now sits among the World Powers, and bids fair to be their leader. We also see it in the great business enterprises, which have, within a few decades, so marvelously

The Venerable Mother Euphrasia

eased the problems of transportation and communication. Finally, we all talk a great deal about "vision" and "breadth of mind" as necessary in the higher departments of human knowledge, and for the promotion of all great moral enterprises.

All these things, however, are old stories in the Catholic Church; only they have been known by other names. We see the product in the vitality and coherence of the organized Church in herself; and in the degree of details in the great Religious Orders, through which much of her best work is done. St. John Eudes had the vision and breadth of mind; the genius for organization and direction; the magnetism and the Christian diplomacy to attract help as needed; the strong will against the obstacles of timidity and reaction. He recognized the need to utilize material resources as well as the forces of grace.

In all these things Mother Euphrasia was like him, and able to utilize modern material resources in his spirit.

There were, of course, painful separations at the establishment of the Generalate in 1835. Some splendid members of her own community adhered to the Old Observance, preferring the independent convents.

Setting aside every other consideration but that of promoting the greater glory of God, by bringing back the lost sheep in greater numbers; with the concurrence and approbation of many Bishops and other persons of distinction, but at the same time, after great opposition and many trials, Mother Euphrasia addressed a petition to the Holy See, which was favorably received and granted by Pope Gregory XVI., in a Brief dated July 1835, by which the Generalate was constituted.

The foundations from Angers, vitalized and energized by maintaining their connection with it, multiplied in Europe and across the seas; took strong root in England; and in various British possessions; in Algiers; in Egypt; and elsewhere. In 1844, the Order crossed the sea to Canada. It was established in Ireland and Scotland in 1848–1849; in New York in 1857;

The Venerable Mother Euphrasia

and, by degrees, in a longer list than we have space for, in other American cities.

Mother Pelletier had a great devotion to the Negro race; and her daughters in America and elsewhere have maintained it. She had also special interest in those prisons in which, in many European countries, young girls, who had fallen away or entered into what we call the “juvenile delinquent class” were confined; and gladly allowed her community to take charge of such institutions; thus transforming the prison into a sanctuary of regeneration. Her charity found no limit of color or ancestry, or social condition, or even of creed. The Good Shepherd opened doors and arms to all who needed shelter.

Let us note briefly the more intimate and tender human qualities in the management of the subjects of their work, which brought these results. Mother Euphrasia herself was a product of that grand old French stock to whom the watch-word, “Noblesse oblige” was familiar. We translate the phrase imperfectly, though literally, into “Nobility obliges.” Mother Eu-

The Good Shepherd in Newark, New Jersey

phrasia enlarged it in action into “Nobility shows itself in noble conduct.”

In training her religious for work among the penitents, who are always called in houses of the Good Shepherd, “the children,” she would say: “Treat them with nobility of soul.” She would have the mistresses approachable, sympathetic, kind, gracious, fertile in resource for the diversion of sad souls and broken hearts. The children should, as far as possible, be treated like other students or apprentices, and never, by any chance, reproached with their unhappy past, or even reminded of it. No demand should be made on their gratitude. Other teaching nuns can look forward to intercourse with their old pupils, and to grateful returns of the latter to the abode of their youth; but the nun of the Good Shepherd sends forth her converted little prodigals in this spirit: “Forget us, dear children if you will. We are only the bridge by which you have crossed to a new life and a new land.” But hosts of the children never forget, and many come back.

Mother Euphrasia required the exercise of

another provident and affectionate trait in the management of the “children.” She had no confidence in the spiritual benefit of a restricted and monotonous diet. Caring for young people of various conditions and ancestries, she wanted their food to be, as far as possible, according to their tastes and customs; wisely believing that such diet is beneficial both to the temper and the health; or rather that temper and health are closely related. It is told that on one occasion, a band of young girls was being taken from some place of detention in a town, to a rather distant house of the Good Shepherd. Arriving at their destination, tired, hungry, and probably rather pettish, they found awaiting them a bountiful hot supper of good rich soup, meat, fresh bread, and the wine of the country. As they regaled themselves heartily, cordially served by the religious, one of the young folk referred to “the Sisters.” “Oh, call them not sisters,” said an older girl. “Only mothers could have provided this.”

And “Mother” indeed is every nun in every convent of the Good Shepherd to all the children.

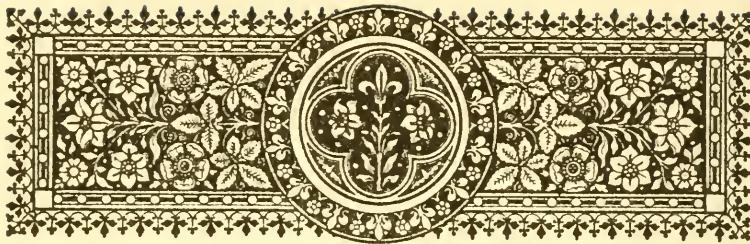
When God willed to give a symbol of His own long-suffering and unforgetting love, He chose the mother's heart for it. Such a heart had Mother Euphrasia Pelletier; and such hearts are the ambition of all her daughters; firm, constant, loving and generous. Not only in Europe but in our own America have been seen women who have so diligently studied the life of the second Foundress of the Good Shepherd that they have reproduced in their own persons her lineaments and her manner; even as their work has reproduced her success.

Eastertide was at hand, when, in the year 1868, Mother Euphrasia's holy, laborious and beneficent life drew to a close. From the inception of the Generalate, thirty-three years before, she had founded 110 convents, the territory covered including practically all the countries of Europe, portions of Asia and Africa, North and South America. She was authorizing the foundation of a new house at Eden, Africa, at the time of her death.

It is now nearly sixty years since she went to her exceeding great reward. She had her tri-

The Venerable Mother Euphrasia

umphs, even during her mortal life, as she also had her full share of resistance, misunderstanding and misrepresentation. Her remarkable character and achievements have been now, for several decades, under the searchlights of that process which attends a Beatification cause in the Catholic Church; and as we write, we may hope that Mother Mary of St. Euphrasia, Founder of the Generalate of the Society of the Good Shepherd, will emerge from the ordeal with the aureole of Blessed.



I

THE PROVINCIAL HOUSE IN NEW YORK: GREATEST AMERICAN FOUNDATION

BEFORE the Generalate of the Good Shepherd, under Mother Mary of St. Euphrasia, briefly described in the Introduction, had been ten years in existence, foundations had been begun overseas. The first was in Montreal, Canada, in 1844. Soon it crossed the Canadian border; houses being founded in Louisville, and St. Louis. It came east, and took root in Philadelphia. All these foundations, still subsist; and have been fruitful in offshoots.

The greatest, however, of all the American houses, now the Provincial House of New York, was not founded until 1857. The need of it had been long felt. The city, now the gateway to the Western Hemisphere, and passing London as “the world’s hugest,” had, even at this

The Provincial House in New York

early date, marvellously developed in wealth and population; and was justly accounted the most dangerous landing-place for young and unprotected girls. A few benevolent Catholic ladies, one of whom was Mrs. George Ripley, formerly of Boston and a Brook Farm celebrity, had associated themselves in an attempt to remedy the unfortunate condition of girls who had been victims. They applied to the Most Reverend John Hughes, D.D., fourth Bishop and first Archbishop of New York, for help or suggestion; but he was almost hopeless of the possibility of reclaiming fallen women.

As the wont of women is, however, these patrons, some of whom knew something of the work of the Good Shepherd, were persistent. They finally obtained the Archbishop's consent for an application to Angers, and his promise to receive a foundation. Pending the arrival of the Sisters from Angers, the convent at Philadelphia came to the rescue; and spared enough of their religious to begin the work. Before long, they had the happiness of receiving into the little house prepared, the colony from over-

sea. This was headed by Mother Mary of St. Magdalen. Her family name was Clover; and she was an English convert — a very gentle and retiring woman but of much tact and administrative gift. The nuns accompanying her were of several nationalities, including French and German. Let us note here as Mother Magdalen's sufficient praise, that the accessions to her community, from the beginning and indeed at the present, have been predominantly of Irish birth or lineage; and that she was probably one of the most beloved founders that the communities in America have ever had.

The property on Ninetieth street, so long the Provincial House, was then acquired. It was in those days remote from the city, and the grounds gave the necessary space for building. The classes were opened and crowded; and the work was thoroughly organized. The big city shops furnished sewing and knitting and other employments; the laundry was well patronized.

The liberal Constitution of the State of New York enabled it to appreciate the value of the reformatory work of the Good Shepherd to the



MOTHER M. MAGDALEN CLOVER, PRIORESS PROVINCIAL.

The Provincial House in New York

general public; and before long, public funds were allotted to the institution for those girls committed by the court.

The establishment at the foot of Ninetieth street overlooked the East river; and its Annals hold some tragic incidents of victims rescued from the waters, resuscitated in the House of the Good Shepherd and won from suicidal despair to new lives of usefulness and virtue. A custom of the house was strong lights burning in the observatory, the upper story and the entrance hall throughout the night, and two nuns keeping vigil; and ready to admit the poor strays; who looked up to God's lighthouse, and turned from the temptation of the river.

Other cities of the State soon asked for foundations — Brooklyn, Troy, Albany. All these houses were duly established on the same terms as the house in New York. When Theodore Roosevelt was Governor of New York State, he became greatly interested in the work of the Good Shepherd; and with his family, became a devoted friend of the Mother Prioress, who governed the Albany foundation during his time.

The Good Shepherd in Newark, New Jersey

Sometimes he brought out parties of legislators to see the workings of the Good Shepherd; frankly saying, "We have to take a lesson from the old Church for this kind of work." In his election campaign of 1905, a Boston man entering the conference, President Roosevelt accosted him: "Do you know my old friend, Mother St. Peter, now in Boston?" and he forgot everything else for a few moments in a panegyric of the Good Shepherd.

The lines covered by the Province of New York included and still include New Jersey and New England. Boston obtained a foundation in 1867; and is now a flourishing establishment. Springfield, Hartford, and Providence came later.



II

THE GOOD SHEPHERD IN NEWARK NEW JERSEY, 1875

THE year 1875 stands out in the records of the diocese of Newark, New Jersey, as peculiarly eventful. The young Bishop of Newark, the Right Reverend M. A. Corrigan, D.D., had been raised to the Episcopate only two years before, on the promotion of the Most Reverend James Roosevelt Bayley, D.D., to be Archbishop of Baltimore, and had found a goodly heritage — seminary, college, academies, a well-established school system; and many houses for charitable work. But Newark was growing very rapidly; more priests were needed; and because of the numerous industrial establishments in and about Newark, great crowds of young girls flocked to it; and there was

need of means of preserving the innocent and rescuing the waifs and strays.

In 1875, the Dominican Fathers and the Franciscan Brothers were invited to Newark; the former taking charge of the Church of St. Antoninus, the latter of the Catholic Protectory for boys.

Then Bishop Corrigan and his Vicar-General, the Right Reverend Monsignor George H. Doane, sought a foundation from the Provincial House of the Good Shepherd, New York City. Mother Mary of St. Magdalen, then Prioress Provincial, laid the application before Mother Mary of St. Peter Coudenhove, Mother-General of the Order at Angers; and having obtained her authorization, duly selected the new community: Mother Mary of St. Anselm (Gorman,) Prioress, Sister Mary of St. John Chrysostom (O'Connor,) Assistant, Sister Mary of St. Stanislaus (Kelly), Sister Mary of St. Euphrasia (Costello), and Sister Mary of St. Sebastian (Cullity). Sister Mary Joseph joined them a few days later. The Bishop, the real founder, gave not only the two houses which



THE MOST REVEREND M. A. CORRIGAN, D.D., BISHOP
OF NEWARK, 1873-1881; ARCHBISHOP OF NEW YORK,
1880-1902.

served as the first dwelling, but promised such assistance as was necessary for the maintenance of the Institution.

This first home of the Good Shepherd was situated on High Street next to St. Michael's Hospital; it has since become the property of that institution.

We cannot do better than take here a copious extract from the Annals, so delightful in their simple story of how the Good Shepherd set up housekeeping.

Before taking possession of their new home, two Sisters from the Provincial Convent were sent over to see if the workmen had finished repairs. They received hospitality at St. Michael's Hospital, from the kind Sisters of St. Francis, whose cordial greeting made them at home. After two days they returned to New York; and the following day Sister Mary Joseph arrived in Newark with two children, Mary a penitent, and Rose, a preservation child. They brought beds and curtains, and soon all was ready. Mary returned to New York, where she entered the Magdalens a few days later; while Rose remained for the fine work, and after many years of loving service died a most beautiful death. On May 20, the colony took possession, but there was

The Good Shepherd in Newark, New Jersey

little to begin with. The house was destitute of furniture; the crockery for the house arrived that day. The first dinner was cooked in a borrowed frying pan and eaten from an improvised table, consisting of a wash tub with a board placed across it. Like the Israelites of old the Sisters took their meal standing, not that they intended to depart but simply that there were no chairs in the house. The next day, the owner of the frying pan came for her treasure. Dear Lady Poverty, whom St. Francis loved, certainly held sway in this little cloister; but she was lovingly accompanied by her twin Sister Joy. A few days later our very honored Mother Provincial arrived and presented her spiritual daughters with \$1,000, besides everything necessary for the celebration of the Holy Sacrifice of the Mass.

At the request of the Bishop, the houses had been left open for some days to the inspection of the public. Among the first visitors were two Sisters of St. Joseph, who, on leaving, slipped into our Mother's hand a five dollar bill. All who have made us their debtors by their sweet charity are numbered among our benefactors, and are remembered daily in our prayers. One day a gentleman entered our chapel and measured the floor; the next day we received enough matting to cover it. Gratitude, which is ever active, found the donor to be no other than our

dear devoted friend, Father J. M. Gerard. This excellent priest afterwards entered the Society of Jesus, leaving us much, if not all of his earthly possessions—library, silver, furniture, and organ. He also had a bank account of \$11,000, which he intended leaving to the new Fold, but the bank in which it was deposited failed, and we received only 12% of it.

The Annalist notes that on May 24, enclosure, (a modified cloister) was established. The Right Reverend Bishop, having blessed the two houses, celebrated Mass. He gave an impressive instruction, confirmed the election of the Mother Superior, and officiated at Benediction of the Blessed Sacrament. The Blessed Sacrament was then reserved; Monsignor Doane, V.G., and several other priests assisting at this ceremony. A collection had already been taken up in all the churches of the diocese to create a little fund for the charitable work of the new foundation.

The priests of the Cathedral celebrated the daily Mass at the Good Shepherd; and a Jesuit Father came every Thursday from Jersey City for confessions. The Benedictions of Rule were also provided for. Continues the Annalist:

The Good Shepherd in Newark, New Jersey

These good priests were like fathers to us, caring also for our material wants in many ways. The needs of the poor were more easily supplied in those days than at the present time, and an abundance of material used in draping church buildings, was on several occasions sent to us, and ere long was converted into very pretty dresses for our children. A donation of \$50. given them to be used in charity was placed at our disposal. These generous priests would accept nothing for their services, and although they came from Jersey City would not allow us even to pay their car fare.

Our first penitent was received on the memorable opening day. She was only fifteen years of age and was known in her new home as Mary Magdalen. (It is the custom in all the Houses of the Good Shepherd to change the name of the penitent, thus shielding and protecting the good name of the family to which the child belongs; it is also customary to call all the inmates, regardless of age, by the endearing name of children.) When this dear child's time had expired she returned to her people, shortly after married well, and is now living an excellent Christian life.

Our second penitent entered the following day under the name of Mary Eudes, she also returned to her home and married, but not well.

As every new child entered the Fold, there was great rejoicing. On July 4 the seventeenth child entered, receiving the name of Visitation. This soul was a real conquest of grace. Full of the independence associated with "the Glorious Fourth," she was destined, however, to be one of those chosen souls called apart from the world to sit at the feet of the Master. She is now among our Magdalens, edifying all by her exactitude, is the life of the community, and dearly loved by all. She is the only one left of the chosen six who composed its first members.

Our first Christmas dinner was given by Dr. Richmond. It consisted of a whole sheep together with all the other good things that go to make up a real Christmas dinner. Dr. Richmond was not only a most generous benefactor, but a life long friend: — a friend who made other friends, whose services and alms turned many dark stormy days into days of terrestrial joy. This worthy Doctor gave not only his goods to feed the poor of Christ, but gave several members of his loving family to minister to the needs of Christ's little ones; among them Sister Mary of St. Anselm, who entered the little community of Newark, receiving her vocation, as she herself declares, while praying beside the remains of our first Prioress, the saintly Mother Mary of St. Anselm. Sister Mary of St. Anselm, after

many years spent in religious life, became Mistress of Magdalens. She is now the Mother Provincial of the Philadelphia Province.

The first years were years of struggle; but with the aid of kind devoted friends, sent us by the Divine Shepherd, hope and joy and gratitude were kept alive in our hearts. Another devoted friend, introduced to us at this time by Father Gerard, was Dr. Elliott. For many years this kind, devoted doctor attended as physician to our Sisters and children, never accepting any recompense, except our grateful prayers. How much we owe to this dear friend earth's records will never tell, but it is written in letters of gold in the Register of Heaven. Dr. Elliott also gave one of his daughters to our congregation. She is now known as Mother Mary of St. Francis Xavier, Prioress at Providence, R. I. (Later Dr. Daniel Elliott, his son, and Dr. Zae took up the work, and rendered invaluable services. Bountiful indeed was the Master in the bestowal of generous benefactors. Mrs. De Lapp, sister of our Mother Prioress, sent blankets for all in our Fold, Sisters and children. Miss Edge, of Jersey City, was ever giving generously. Christmas and Easter always brought a generous check from her; and later when the Magdalen Foundation was in question, she gave \$7,000. towards the building. Mrs. Blay, a rela-

tive of Miss Edge, also gave generously and lovingly. Mr. and Mrs. Craven of Jersey City, frequent visitors in the early days, never left without enriching us with money and provisions of all kinds. Other generous benefactors who always had our interests at heart were the Misses McCarten. These dear ladies, besides their own generous gifts, found time to collect considerable sums from their friends.

Applications for admission increased, and none was refused. In 1878, the little home was crowded. What was the Shepherdess of the little flock to do? She could not turn away souls sent to her by God simply because she had no place for them. It must not be said of creatures made in His image, as it was of Him long ago, that there was no room. Mother St. Anselm, however, had faith and courage; and was ready for a daring enterprise, if she could get the necessary permission.



III

THE NEW HOME

MOTHER ST. ANSELM had a great ambition, which would not be satisfied with anything less than a new and much larger home. She wanted to build. If the Bishop would give permission, she had faith enough to begin the daring enterprise. The Bishop, however, refused consent, regretfully declaring his own inability to help her.

They were in the closing years of what many remember as the “panic decade,” 1870–80, when small fortunes were lost, and big enterprises halted or abandoned. Money was too scarce for anything but absolutely necessary building; and workmen were toiling for wages for which they will never work again in the United States. Under these conditions, of course, it was against

all human prudence for anyone without capital to undertake a building.

The Bishop then went so far as to decree that the nuns of the Good Shepherd, for the time being, should not assume the care of more than fifty children. The Mother Prioress was filled with dismay. But one course remained. She and her whole house began a regular siege of Heaven with true feminine persistence; asking simply for the Bishop's permission to build; and confident that all things necessary would follow if that were granted.

Like children with an indulgent father, but still not sure of their strength, and bringing kindly relatives to back their petition, they enlisted Our Lady of Refuge and St. Joseph; mindful that the latter would not forget his old-time cares, as earner and provider for a little home. One last appeal to the Bishop followed the novena; but again their petition was refused. The Mother prepared to take her leave, saying by way of farewell: "Then I must return to the household I left in the chapel, and tell them there is no hope." Then the Bishop, remembering

The Good Shepherd in Newark, New Jersey

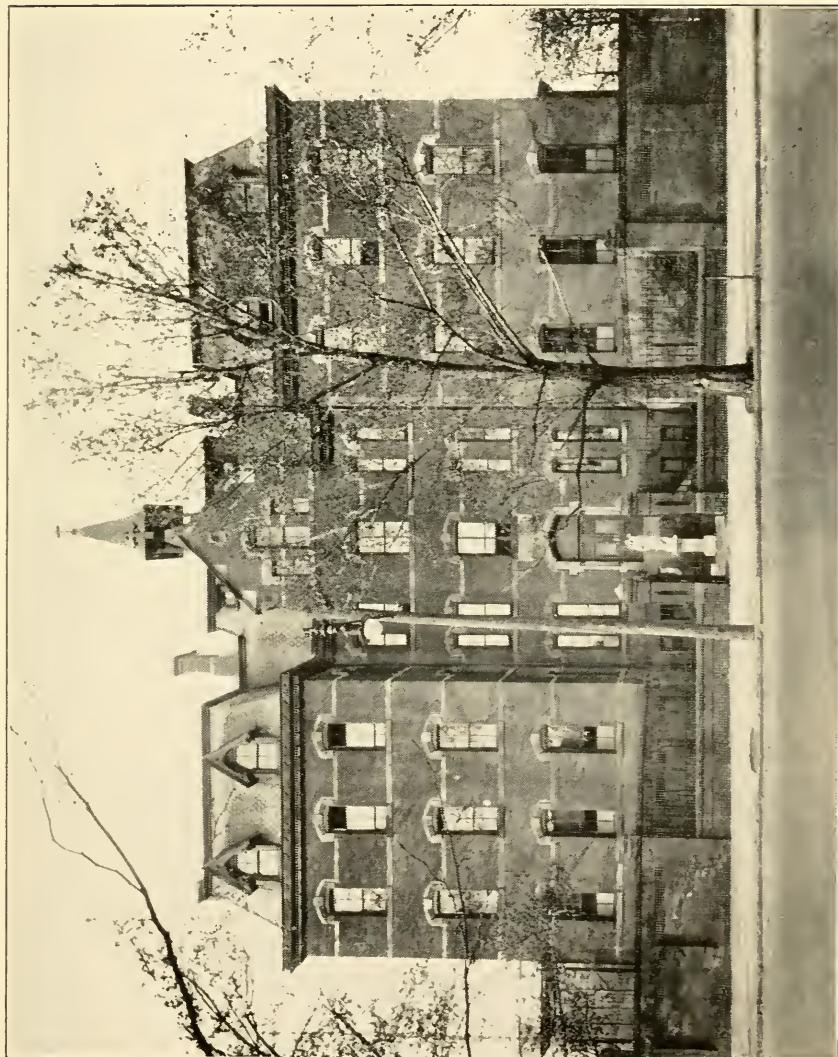
their great confidence in Our Lady and St. Joseph, relented; and told them they might look for a building site.

Perhaps the Bishop remembered the French proverb: "What a woman wills, God wills." At all events, he remembered that unfailing fountain of relief, the charity of the faithful to such a work as that of the Good Shepherd; for presently, he sent out the appended circular letter to the clergy and the laity of his diocese:

REVEREND DEAR BRETHREN AND BELOVED CHILDREN IN CHRIST:

It is just four years today since the Sisters of the Good Shepherd began their work of love in the diocese. These four years have been years of poverty and of feeble first beginnings, but also of hope and of encouragement. In the first place, the work was begun for the love of God, and of souls and God's blessing has been with it. Our Blessed Lord Himself is pre-eminently the Good Shepherd. He came to give His life for His sheep, to seek lovingly even the one that strayed away, and to bring it back to the Fold rejoicing. When a false zeal would have no pity on the poor sinner, the compassionate Heart of Jesus intervened to save, saying: "Let him

Front View Convent and House of the Good Shepherd, Newark.



who is without sin cast the first stone.” Of all the accusers, so prone to condemn, there was none that dared remain; and the poor penitent was dismissed with the warning, “Go and sin no more.” As the radiance of the sun falling on the mire is as untainted as when it descends on the driven snow, so it was reserved for the Infinite Purity to come in contact with corruption, and undefiled, shed upon it some of its own heavenly beauty. Sinful man showed no pity for the poor fallen creature, but the Most High and the Most Pure stooped in mercy, to heal and to restore that which was most vile. In this same pitying love, Our Blessed Lord allowed Magdalen to touch His Sacred feet; and as long as the Gospel will be preached, so long will there be a record of her perfect forgiveness, and the purifying power of sorrow for sin. The Church, which has the spirit of Christ, follows His example; hence she founded the Order of the Good Shepherd, for the rescue of souls that might otherwise end in despair. True, it may be objected, that even granting her maternal solicitude, not all persevere in the way of virtue. But how many, in every walk of life, abuse even the holiest of God’s gifts!

Like her Divine Spouse, the Church is patient. As the rain falls on the good and the bad, and the sun shines on the just and the unjust, so

The Good Shepherd in Newark, New Jersey

her mission of salvation is to all, that none may perish. The work of the Good Shepherd, therefore, cannot be expected to be always successful; and even when most successful, much of the good accomplished must remain hidden from men's knowledge. The Sisters do all they can, first, by refusing their ministrations to no applicant for admission, no matter of what nationality or creed, as long as an inch of available space remains unoccupied. Next they do all in their power to effect a sincere reform, and to throw the mantle of charity over the past. The family names of the inmates are kept secret; the curious public gaze is averted from the penitents, so that when they leave the charitable shelter provided for them in their sorrow and their sin, the finger of scorn may not be pointed at them.

During their abode in the institution, all that charity, religion, and experience can suggest is constantly made use of. Habits of industry are formed, and many a poor girl, who on entering, knew not how to hold a needle, leaves an expert needlewoman. Even after the departure of the penitents, an affectionate interest is still maintained in their welfare, until they are settled in life beyond the ordinary reach of temptation. This is effected by personal advice, by letter, and by providing good situations or employment. Where the Order is regularly established, a

special department exists for those who wish to spend their remaining years in penance. This is the department of the Magdalens, and whatever dangers may possibly befall others, these at least are secure; and by their edifying lives, offer the most abundant consolation for all the pains taken in their regard. These choose, indeed, the better part, which will not be taken from them.

In this diocese the institution of the Good Shepherd began in two dwelling houses in this city, May 24, 1875. As might be expected, they have long since proved too small and have long been overcrowded; thus for instance, the present sleeping apartments are not large enough to accommodate the penitents. Night after night, beds have to be fitted up in the hall ways, and stretched on the chairs and benches in the work-room. The laundry also is wretchedly overcrowded, and the adjoining refectory must serve a double purpose. It is very inconvenient to be obliged to remove the laundry utensils three times a day to make room for the serving of meals; but this and many more discomforts are cheerfully endured rather than turn away a single soul seeking reformation.

It is evident, dear Brethren, that great good could be done if it were possible to erect a new suitable building. To accomplish their mission

properly, the Sisters ought to have it in their power to separate the various classes of persons committed to their care; to separate those who are sent to them on account of vicious habits, from those who wish to become Magdalens; that is those who will remain for life, supporting themselves by their own industry, and proving thus no burden, but rather a help, as well as a precious consolation to the community. Lastly the least the diocese can do for these devoted Sisters is to give them room to work in, and the possibility of enjoying a breath of fresh air, that life may be sustained. At this moment the health of nearly all the Sisters is impaired by over work, and the overcrowded condition of the institution.

Trusting in Divine Providence, the community has already purchased, at its own risk, a fine site, an entire block, 200 ft. x 350 ft., in a retired and elevated part of the city. One half the purchase money has been already paid; the balance (\$3,000) has been advanced, without interest, by a kind benefactor. Then after the payment of the land, a proper building ought to follow.

But, dearly beloved Brethren, how can one talk of a new edifice when the interest, insurance and other necessary expenses on the present temporary buildings are not fully paid? For the

past two years we have been slowly falling behind in the support of this institution and its twin charity, the protectory; hence it is necessary to make the most strenuous efforts to provide.

M. A. CORRIGAN, *Bishop of Newark*

Excavations were begun on July 9, the feast of the Prodigies of our Blessed Mother. Was it in honor of the feast or in recompense of the faith that Heaven sent the generous friend, Father Gerard, with \$1,000? Dark days and bright days followed this, but hope lived on. In September, death visited, for the first time, the house of the penitents; taking one of whom the Annalist speaks as, "Our little Lorenza, aged twenty-two years," adding, "lovely and calmly, she answered the call." The Annalist continues:

On the feast of the Patronage of St. Joseph, 1879, the corner-stone of the new building was laid. The sermon on this occasion was preached by the Right Reverend Bishop Lynch, of Charleston, S. C. No building was large enough to hold the assembled people, so under the blue canopy of Heaven the ceremony took place, the

The Good Shepherd in Newark, New Jersey

Right Reverend Preacher with telling eloquence setting forth the Scripture narrative of Mary Magdalen seeking Christ in the house of Simon the leper.

In the spring of 1880, the Mother Prioress was obliged to go to Angers to assist at the election of the Mother-General. Her health was declining, and the community was anxious; but the attendant physician decided that the voyage would do her good; and she returned much benefited by the trip. Through complications explained in the letter given below, the new house was not ready for occupancy at the time expected.

The Bishop again came to the aid of the good work; and again besought the help of the clergy and the faithful.

BISHOP'S HOUSE, NEWARK, N. J.
October 16, 1880.

DEAR FATHER:

At the request of the Mother Superior of the House of the Good Shepherd in this city, I venture to make a personal appeal to your generosity in aid of that charitable institution.

Last year the Sisters found it necessary to begin building, in order to accommodate the largely increased and increasing number of women and children placed under their care. Their contracts were very favorable, and had they been carried out, the property and house would not have cost more than could have been provided for. Through the failure of one of the contractors to finish his work on time, they were unable to complete the building last year, and it had to lie over until spring. In the meantime labor and material having rapidly advanced in price, the new contracts call for \$15,000. more than the old.

The Sisters have done all in their power to raise the necessary funds by subscription and a mortgage of \$35,000, but they still need \$15,000, at least, to pay for their building. The diocesan collection this summer yielded a sum very inadequate for the purpose — only about \$2,500 after deducting interest on the old mortgage, — and they look to me for aid. It has been thought that if the laity of the diocese were made acquainted with the state of the case, much might be done to help the poor Sisters, in their embarrassment. The object is a most worthy one, and the hidden and self-sacrificing labors of the Sisters deserve a most generous encouragement at our hands. The charity is one in which the whole

The Good Shepherd in Newark, New Jersey

diocese is interested, and therefore this special appeal is made to those believed to be most able to assist.

I would be very much gratified, if you would kindly enroll your name on the list of benefactors of the House of the Good Shepherd, and would be glad to have you send your subscription to the Right Reverend Monsignor Doane. I am, dear Sir,

Very truly yours,

M. A. CORRIGAN,

Bishop of Newark.

The Annalist dwells with pathetic insistence on the community's appreciation of the unfailing kindness of Bishop Corrigan, himself a true Shepherd of souls. Everyone who has ever known him will find, in the story of his association with this great work of compassion, familiar traits. While faithful to the apparently greater duties of the important charge he then held, and to the greater one awaiting him, he was especially tender and helpful to the poor and the weak. With him a soul was a soul; for whom Christ thought it worth His while to shed His blood.

The Annalist continues:

GARDEN AND REAR OF BUILDINGS.



Many and fervent were the prayers that found their way to the Great White Throne, on behalf of our dear kind Bishop; surely he was feeding the lambs and sheep committed to his care by the Shepherd of souls. He gained for us many kind friends, without whose help it would be impossible for us to go on. The number of our Sisters had increased to twenty-three. As for the children, the harvest was great, but the vineyard was small. At the entrance of every new child, the saddening thought would present itself,—‘Surely we will have to refuse the next’;—but when the next came, somehow or other, room was always found.

Among those sheltered at this time were two it is well to mention: Mary Louise, who after years of struggle with rebellious nature won a glorious victory, entered the solitude of the Magdalens, and to-day enjoys the sweet delights, which are promised, even in this earthly exile, to those who choose the better part.

The other, known here as Domatilla, died a most holy death; and the graces granted afterwards to those near and dear to her give us every reason to hope that she has won Everlasting Life. Two of her brothers, after witnessing her beautiful death abandoned the reckless life they had been leading, and became useful members of society.

In October, 1880, an event occurred which certainly required faith and fortitude on the part of the community. It was the promotion of their spiritual father and devoted friend, Bishop Corrigan, to be Archbishop Coadjutor to His Eminence, Cardinal McCloskey, Archbishop of New York. Faith might, indeed, give them the will to rejoice in the passing of the Bishop, still a young man, to a place in which there would be greater scope for his zeal; but it could not benumb consciousness of their own bereavement.

The Vicar-General, the Right Reverend Monsignor Doane, also a devoted friend of the Good Shepherd, acted as Administrator until October, 1881. Conditions of the time made the work advance slowly; and the community endured many privations. But finally a good part of the new home being tidied up and heated, although the workmen were still busy in other parts, the children, who suffered from the cold, and the community were moved to the new house. Not without sorrow, indeed, was the parting from the scene of their beginnings. But tears were soon dried for the business of packing and unpack-

ing; and everything was in order for the celebration of a really Happy Christmas in the new place.

The Annalist tells us of the great day:

‘The altar was erected for Christmas, but the first Mass was celebrated in our penitents’ class room, by Father Renard, S.J., who came very early from Jersey City; and his cheerful assurance of the blessings it would bring on the children renewed our courage. He brought a little preservation child with him which made a class of four. Our penitent class at this time numbered sixty-two. Great was the delight of the children to be allowed to go through the house; it was such a change from the crowded place they had just left.’

The Sisters wanted a good engineer, and prayed for him. He was satisfactory in every respect but one,—he was not a Catholic. He was so devoted to his work, and interested in the welfare of the community, that he remained in his place for twenty years, or, until his death. At his coming, one of the nuns made him her special spiritual charge, offering a rosary every day for his conversion. Finally, on the day be-

The Good Shepherd in Newark, New Jersey

fore his death, he asked to be received into the Church; was duly baptized, and received all the rites of Holy Church. He was alone in the world; so the Sisters gave him his last resting-place in their own cemetery.

Though the first Christmas in the new house was not very bright, the New Year was soon making up for it. On "Kings' Day," (the Epiphany) two Dominican friends, Fathers Wilson and Mahoney, frequent visitors at all times to the classes, were guests again. This time they brought, besides the usual cakes, candies, pictures and medals, a statue and an accordion. The Annalist tells us more about this splendid day:

One little child, hardly more than seven years, was quite at home with this instrument. We called her Baby Mary; but young as she was, she was a little vixen, and kept many busy trying to keep her in trim. However she is now one of the precious jewels of our crown.

Father Wilson was a Southerner, the first Religious to wear the Dominican habit after the persecution in Ireland. As he was an American citizen, he could not be molested.

CHAPEL OF THE CLASSES.



On February 8, 1881, Archbishop Corrigan dedicated the chapel. He also celebrated Mass and confirmed a large class. Many priests were present. Monsignor Doane gave a discourse on the Immaculate Heart of Mary, this being the titular feast of our Order. The choirs of St. Patrick's church and the Boys' Protectory contributed the music. Later in the day, the Archbishop blessed the house, and he and all the priests visited the classes. A Jesuit, Father Hexfield, gave each penitent a medal. On the three days following, the house was opened to the public. From morning until night there was a steady line of people, many of whom were greatly disappointed because they were not allowed to see the children. This of course could not be permitted, as one of the most sacred duties of the Order is to shield the children from the gaze of the public.



IV

PRESERVATES AND MAGDALENS

THE new house afforded room for the opening of two other departments of the work of the Good Shepherd. Up to this time, there had been only the classes of penitents. The new departments were respectively the preservatives or young children unfallen, but rescued from dangerous surroundings; and the Magdalens, a distinct religious community, composed of reformed penitents from among the Consecrated, who had determined to devote themselves to a life of seclusion, labor, and penance. The preservatives and the Magdalens represent the extremes of the work of the religious of the Good Shepherd; the penitents being the class which takes the largest part of their ministrations.

Preservatives and Magdalens

The preservation class was formed during February, 1881, and simply for the needs of the time. As the Annalist notes, while the Rule permits such classes, "the heart of every Shepherdess turns first to the poor wounded sheep."

Father Renard, S.J., was anxious to see the Magdalens established in the Newark house; and as this is the crowning work of the Good Shepherd, the community also desired to begin it.

Writes the Annalist:

It was proposed that this little Bethany be opened with five penitents in honor of the Five Precious Wounds of our Lord, but another penitent, who longed to join the little band, and like another Magdalen sit at the feet of Jesus, was inconsolable, and between her sobs, said, "I wish our dear Lord had six wounds, so I could go too." Father Renard, who heard this remark, said: "And so He had, dear child. He had a wound on His shoulder, that few ever think of, and many know nothing about, and you shall go with the others." So on April 21, 1881, feast of St. Anselm, and also the festal day of Mother Prioress, the Magdalens to the number of six, all postulants, began their life of prayer and

solitude. On the following July 22, the postulants were clothed in the brown habit of the Magdalens.

The little Magdalen who came sixth received the name of Magdalen of the Holy Cross, a name which prefigured her life of suffering. She was destined to fulfill a long life in a short time. She lived but two years longer, but she bore her suffering sweetly, even joyously; managing to hide it so that few realized what days of torture and nights of lonely agony she endured. She said to one of her companions: "I do all for God, and I live for one day at a time, I love my vocation and deem myself blessed in being allowed to follow it. Pray for me, Sister, that I may be faithful to the end." The dear sufferer was unable to go to the chapel for her Holy Profession, but pronounced her vows on her death bed a few days after her companions were professed. One of the Magdalens who had been in the class with her said that even there she was an example of every virtue, and was looked up to by all the children. She was never known to break a rule of the class. This same Magdalen declares that she owes her own vocation to the good example of her saintly Sister.

On the same day that the Magdalens were clothed in the holy habit, ten of our preservation children received their First Communion.

In October, 1881, the Most Reverend Dr. Corrigan, for the fulfillment of his duties as Archbishop Coadjutor, moved to New York City. The Right Reverend Winand Michael Wigger, D.D., succeeded to the Bishopric of Newark. His Consecration was one of the most splendid ceremonies ever held in St. Patrick's Cathedral, Newark. Archbishop Corrigan was consecrator, and twelve Bishops and a host of priests were in the sanctuary, while an immense congregation crowded the church.

Again we get an insight into the kindly and simple ways in which the work of the nuns is carried on; and the unfailing charity of the clergy in any way connected with it. We are told of the Christmas made memorable by the gifts of Father Smith, S.J., one of the confessors — two large Christmas trees, each twelve feet high, one to the penitents, another to the preservatives. Seeing their great pleasure in the tree, another Jesuit, Father McCartie, gave the Mother Prioress money enough to renew the feasting on Kings' Day.

“Such little treats,” comments the Annalist, “give immense pleasure to the children.”

She tenderly chronicles the passing from the penitent class of the restless little soul, whose one desire was to get back to the dangerous gaieties from which she had been reclaimed. After a long, sharp struggle, however, Divine grace prevailed; and she had a happy death. The Annalist notes a large First Communion Day in the penitents’ class; and a “truly memorable Kings’ Day.” The latter was in 1884. On that day, one penitent was baptised; several penitents entered the Magdalen community; and the penitents already there received the holy habit. Kind benefactors, relatives of Mother St. Anselm, first Prioress, presented the community with a life-size statue of our Lady of Lourdes for the garden; and beautiful Stations of the Cross for the chapel.

The Annalist also chronicles the gift of “an exercise bell”; adding “up to this time, we had only a hand bell. Those who live in community will be able to appreciate the joy of the Sisters on receiving this dear bell friend.”

The Annalist thus describes the Corpus Christi procession of the year which was more than ordinarily impressive: "The Blessed Sacrament was carried through the gardens, the Sisters, Magdalens and children walking before, singing hymns, carrying banners and flowers, while the incense from the swinging censers filled the air with its fragrance. The Dominican Nuns of the Perpetual Adoration, whose Convent had been built opposite ours, rang their beautiful sweet-toned bell as the procession wended its way to and from the several altars for Benediction of the Blessed Sacrament.

She notes, also, in the December of this year, the baptism of a little dying preserve; and a Reception and Profession in Bethany, the Magdalen house. Bishop Wigger officiated, for the first time, at a Confirmation of penitents.

The year 1885 is sadly memorable in the convent annals. The shadow of death had long brooded over the beloved Mother Mary of St. Anselm, first prioress of the Newark convent; and on August 24 she joyfully went forth to

her well-earned reward. The motto which had guided her life and work, and which explains its great success, was "Nothing but love, sweetness, peace and charity." Mother St. Anselm was ten years on this mission, of which she was the founder. She had spent twenty-two years in religion.

Born in Ireland, she came to America with her family, at the age of six. Her parents must indeed have been the eminent Christians of the Annalist's description, for four of their daughters were called to the religious life. At the age of nineteen, the future Prioress, feeling a strong attraction to the work of the Good Shepherd, entered the novitiate at the Provincial House at New York. Her frank and conciliatory disposition were especially noted. After her Profession, her first employment was in the machine room of the penitents. Here, she was remarkable for her truly maternal solicitude for the spiritual and temporal needs of the children. She really suffered when she could not provide for them as she desired; for at this time, the house in New York was often in straits.



THE RIGHT REVEREND W. M. WIGGER, D.D., THIRD
BISHOP OF NEWARK, 1881-1902.

Her health was never robust, and it was necessary to recall her, for a time, to distinctly community work. She served first, as assistant in the novitiate; and still later, as Mistress of Magdalens. In 1875, as we have seen, she was named first Prioress of the foundation at Newark.

In this office, as in all her previous work, she lived according to her motto, alike in her dealings with her community, and with the subjects of their care. Her strength of character enabled her to rise above her infirmities; and the devoted physician of the house watched over her with the tenderness of a father.

She was, however, obliged to yield somewhat to her sufferings, which were most acute during the last six months of her life. The Jesuit Fathers consoled her by their frequent visits; and enjoined upon her what is now the privilege of every Catholic in every state in life, the reception of daily Communion. The Dominican Fathers, who also officiated as chaplains to the house, were most kind to the invalid; and being near at hand, could accommodate her for daily

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Communion, at the time at which it was most easy for her to receive. Her gratitude for all these blessings, and for the tender and affectionate services of her community was very great and frequently expressed. She died peacefully, leaving to her community the memory of a career in religion worthy of imitation. She was only forty-five years of age. After the obsequies in the convent chapel, her remains were buried in the Holy Sepulchre Cemetery in Newark.

On September 26, of the same year, Mother Mary of St. Anselm was succeeded by Mother Mary Eudes (Fitzsimmons), the ceremony of whose installation took place on September 29, feast of St. Michael, Archangel. The former Sister Assistant returned to New York, being succeeded by Sister Mary of St. Rose.

A notable event of the year 1886 was the preparation for a new convent for the nuns, who were still occupying a house primarily destined for the Magdalens. The plans were approved by the Bishop; and the contracts awarded. As the new Prioress was obliged to go to Angers

for the election of the Mother-General, the responsibility rested on the Sister Assistant.

Again on the date of May 24, feast of Our Lady, Help of Christians, the ground was broken for the new building.

An unlooked-for misfortune befell the community the following year, 1887, in the death of the new Prioress. Mother Mary Eudes was but twenty-eight years of age, but already ten years in religion,—young indeed in age, but rich in virtues and merits. Her assistant, who had been efficiently devoting herself to the needs of the community and the classes, and also overseeing the new building, was named to succeed her; and on May 14, 1887, Mother Mary of St. Rose was duly installed as Prioress.

Not long after, the new convent was ready for occupancy. The building heretofore occupied by the nuns was renovated for the Magdalens; and many improvements were made in the apartments of the penitents.

The priests of Newark kindly presented the community with a horse and wagon. This enabled the uncloistered Sisters to ride to market.

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The Annalist, mindful of the great virtue of gratitude, praises the generosity of the butchers and the provision dealers.

On September 8, 1888, birthday of the Blessed Mother of God, just after the community Mass, the sad news of the death of Mother Mary of St. Magdalen, the beloved Mother Provincial and foundress of the New York house, was announced. Mother Magdalen was an English convert; and had been in charge of the establishment in New York for the long space of thirty-one years, dating from 1857. At that time there was no fixed term for the Provincials or the Prioresses. There was only the election or re-election, every six years, at Angers of the Mother-General of the entire Order.

Mother Magdalen so well fulfilled her office that she gave entire satisfaction to the community and to the ecclesiastical authorities; and though a woman of a naturally most retiring disposition, was widely known and loved, and her death sincerely mourned.

The Annalist notes, among Christmas offerings to the community, a beautiful group for the

Christmas crib;— Our Lady, St. Joseph, the Divine Infant, three shepherds and three sheep; and last of all, the Three Kings or Wise Men.

In 1889, Father Power, O.P., was appointed chaplain of the house; and also confessor to the nuns and the Magdalens. The Annalist notes gratefully his valuable services, and the general devotion of the Dominican Fathers to the spiritual needs of the house.

The penitents now numbered 144, and the Magdalens, thirty-two. Every year, the Religious of the Good Shepherd, the Magdalens, and the children, have the blessing of a spiritual retreat. The children have two short retreats, one in July and one in February. The Annalist explains the reason of this: “that every soul committed to our care may have every advantage afforded by our holy religion and taste the pure delights of the Spirit. Thus they are enabled to fight more courageously against self when they return to the world. As all do not remain a whole year, some only six months, the retreats thus placed in July and February cover all cases.”

The Good Shepherd in Newark, New Jersey

The retreat for the Magdalens this year was preached by Father Guido, and was especially appreciated by them; as they contrasted their own spiritual security with conditions in the outside world.

“Poor worldlings,” said one Magdalen, “They feel sorry for us because they do not know our happiness; but we who have tasted the weariness, trouble and anxiety, together with the remorse following the so-called pleasures of the world, pity their folly, as only those who know it can pity.”

Great national and even international events were not overlooked at the Good Shepherd. The Annalist tells us of the celebration of the Columbian Centenary.

On May 24, 1892, our Right Reverend Bishop made his visitation, and in his fatherly way asked us what we were going to have for the celebration of the Fourth Centenary of the Discovery of America by Columbus. We let him into our plans which pleased him very much. When the great day came, our Bishop, too busy to be present himself, delegated several of his priests to celebrate the day with us. The convent was

nicely decorated for the occasion, and brilliantly illuminated for the evening. After High Mass we breakfasted, then followed a day of rejoicing. Parades, drills and national songs constituted the program. What pleased the children most, was the large boat, in which they themselves personated King Ferdinand, Queen Isabella, Columbus and his crew. In the evening all assembled in the Sisters' garden, where Father Kehoe, a Carmelite, and Father Daly and Father Gaffeny, Dominicans, gave a wonderful display of fire-works. A procession was then formed to the chapel where we closed the day with Benediction of the Blessed Sacrament.

This year brought again the General Elections, and the Mother Prioresses had to go to Angers. When they reached the Mother House a great sorrow awaited them. Mother General, dear Mother Mary of St. Peter de Coudenhove, who had endeared herself to all, and who, had she lived, would certainly have been re-elected, died on the morning of Ascension Day. Mother Mary of St. Marina (Verger) was elected to succeed her.

Early in April the community welcomed back to Newark, the dear Sister Mary of St. Eu-

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phrasia (Costello,) one of the foundresses of this mission. She was installed as Prioress on April 6, 1893.

Father Leonard, rector of St. Michael's church, Newark, who had been, from the beginning, a generous and zealous friend, of the house of the Good Shepherd, died this year. He bequeathed to the community \$7,000.

The grippe epidemic of 1895 could not pass the house of the Good Shepherd unnoticed; despite their desire, as the Annalist puts it, "to live the hidden life" in its regard. Though the house sustained a siege of it, there was but one victim. The Annalist writes of this holy penitent as follows:

Magdalen of Good Counsel was a living rule; never was she known to raise her eyes at her work or to speak uncharitably of another; ever ready to help others, she forgot herself on all occasions. Although the grippe had her in its clutches, she would not give in, but went around helping others. The day before she died she performed many little acts of kindness for her sisters. She had offered her life for her dear father's conversion and God had undoubtedly

accepted her sacrifice. Knowing that death was near, she asked for the blessed candle, and said, "Now I am ready for God to take me."

In 1897, the hot-water system of heating was introduced into the establishment, greatly to the advantage of all the houses; the steam laundry somewhat later, completed the equipment.

The year 1899 brought, early in its course, another bereavement,—the death of Mother Mary of St. Euphrasia, the well-beloved Prioress, very soon after the Silver Jubilee of her religious life. During the four years preceding, she had been a great sufferer; but nerved by a strong-willed zeal, kept up the work for the souls to whom she had vowed her life.

On April 25 following, Mother Mary of the Divine Heart succeeded her as Prioress; the Provincial, Mother Mary of St. Gertrude, being present at the ceremony of installation.

During this year, Dr. S. J. Ferris became the regular physician of the house. This was a singular privilege; for Dr. Ferris, besides being notable in medicine, was and is one of the leading surgeons in the State. The community ex-

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presses its deep gratitude to him, because he has given, free of charge, all the surgical treatment needed by members of the community or of the classes.

The century closed, enriched by two great acts of the Pontificate of Pope Leo XIII, already so fruitful: The consecration of the world to the Heart of Jesus, and the opening on Christmas Eve of the Jubilee Year 1900. The Holy Father, speaking to the Bishop of Liège about this universal consecration to the Divine Heart said, as if divinely inspired: "I know, yes, I know, that it will be the beginning of the great Divine Mercies we expect."

The Annalist, possibly through excessive religious modesty, fails to note that the Order of the Good Shepherd bore an important part in that universal consecration of the world to Christ as Head of the human race.

There had been for some years in the Order, a very remarkable woman, known in religion as Mother Mary of the Divine Heart, but in the world in which she had quitted of lofty station, as the Countess Mary Droste zu Vischering,

daughter of a noble Westphalian house. She was gifted, highly educated, and still more advanced in the spiritual life. She had an extraordinary devotion to the Divine Heart of our Lord, stimulated no doubt while she was a student at one of the convents of the Sacred Heart.

From an early age she had wished to become a religious, but her health was delicate; and the family physician, after protesting against successive choices she was about to make, decided in favor of the Good Shepherd. This, because, though its rule requires great strength of mind and character, it is very mild in the matter of bodily austerities. Entering at about twenty-four years of age, with the Name of her supreme devotion, she was in her early thirties appointed Mother Prioress of the convent of her Order at Oporto. She was that extraordinary combination — the able administrator and good woman of business, and the mystic, highly favored with supernatural communications. Obliged to make a declaration on these latter, her simple statement was that, while she had never been favored with a vision of Our Lord, His voice spoke

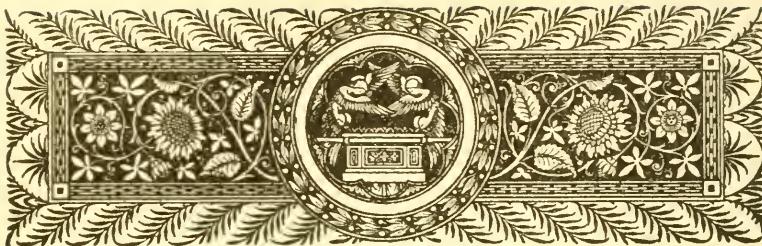
frequently and distinctly in her heart; so that she was able to repeat, word for word, His communications.

One of these communications was to the effect that she should lay before the Pope the express desire of the Divine Redeemer; for His Holiness to consecrate the world to Christ as Head of the whole human race. After some hesitation and consultation with ecclesiastical authority, she was bidden to carry out the Divine command. To Pope Leo XIII, it presented no difficulty. Some of the readers of this record will remember the Triduum of this consecration. Mother Mary of the Divine Heart, whose health had been languishing for some time, died during the first Vespers of the Triduum, aged only thirty-six years. Some time previous, the Holy Father had presented her with the pen with which he had signed the announcement of this world-wide consecration.

The life of Mother Mary of the Divine Heart has been already written; and there have been rumors of the introduction of her Beatification cause at Rome. It is interesting, in the perusal

of her brief record, to note, running parallel with the story of her mystical experiences, the details of her great devotion to the active work of her Order. She was a woman of much intrepidity of character, and she quickly brought to conclusion any work she undertook. She liked to bring about the marriages of young girls, who were presented to her as subjects for the care of the Good Shepherd, whenever it was practicable; and we read kindly acts of providing little trousseaux and other truly motherly attentions. She looked well to the ways of her household like the Valiant Woman of Holy Writ; and was as conversant with all its details.

In her girlhood, she was noted for her fondness for what we would almost call athletics, to-day, and this characteristic followed her into the novitiate. The novice mistress, towards the end of a day that had been somewhat sedentary, would send her young charge into the cloister garden, to have a good run,—an obedience which the novice carried out with exemplary speed. It might be said, truly, that all her life, she ran in the way of perfection.



V

THE SILVER JUBILEE OF THE GOOD SHEPHERD IN NEWARK

THE year of the Universal Jubilee, 1900, had, in addition to its churchly appeal to the nuns of the Good Shepherd, a special personal significance; for on the feast of the Ascension, May 24, they celebrated the Silver Jubilee of the foundation. We shall, as far as possible, give this interesting event as it appears in the Annals.

At half past ten, on the morning of the feast, the voice of the organ preluded Solemn High Mass, which was sung by the venerable chaplain, Father L. Power, O.P., assisted by Father H. McMannus, O.P., as deacon, and Father M. Feeley, O.P., as subdeacon. Monsignor Doane and the Reverend Joseph Busum, S.J.,

The Silver Jubilee

were also present. The little sanctuary looked beautiful in its festal array, and to the community and its charges was the sweetest and holiest spot on earth. A set of beautiful vestments, made by the Sisters of the Mother House, graced the sanctuary for the first time. The cope, however, was reserved for the following day, when the Bishop, unable to come for the Mass, would administer Confirmation to fifty-one of the children; twenty-one of whom received their first Holy Communion on the Jubilee morning. The Te Deum ended the morning ceremony.

When the reverend guests had dined, they visited the community, where Monsignor Doane referred to the first days of the Good Shepherd nuns in Newark. The guests then visited the different classes and the new laundry, and expressed their thorough appreciation of all they saw. One of the penitents was admitted to Baptism. After an impressive sermon, the memorable day closed with solemn Benediction of the Blessed Sacrament.

Next morning, Bishop Wigger, accompanied

by Father O'Neil, chancellor of the diocese, came to administer Confirmation. The Bishop also visited the community room, where he interested the Sisters by narrating the principal events of his journey to Europe, especially to Rome, where he procured for the Community the Apostolic Benediction of the Holy Fathers in the diocese. Having duly imparted that Benediction, so precious to every child of Holy Church, the Bishop was escorted to the different classes. This visit, like all of the Bishop's visits, was replete with fatherly kindness and solicitude, and left cheer and encouragement behind.

Shine and shadow is life. On January 5, 1901, came the unexpected death of this good Bishop, the third of Newark Diocese. The Annalist summarizes the characteristics of the lamented dead in these eloquent words: "Here was a Bishop who was a father, a brother and a friend. He made himself all to all." She continues with a characteristic incident. Ordained in Genoa, where he went to finish his ecclesiastical studies, he found himself on his return voyage in 1862, on a vessel where cholera was working havoc



THE RIGHT REVEREND JOHN J. O'CONNOR, D.D., FOURTH
BISHOP OF NEWARK.

among the steerage passengers. Young Father Wigger toiled with untiring love and energy among the dying attending not only to their spiritual wants, but assisting them in their bodily sufferings and temporal needs. He also remained in quarantine with the survivors. He was the friend of the poor and sorrowful, without ever a thought of self."

Bishop Wigger was succeeded by the Right Reverend John J. O'Connor, D.D., who was consecrated in St. Patrick's Cathedral, Newark, July 29, 1901.

During the month following, Religious of the Good Shepherd, in common with the people of the civilized world, watched at the dying bed of Leo XIII, doubtless one of the greatest Popes bestowed on the Church within several hundred years. No adult of that time, with even ordinary powers of observation, is likely to forget the intense interest with which Catholics and non-Catholics followed the progress of the last illness of this great man, to whom belongs the modern initiative of restoring to the Church so many of its old-time prerogatives. He revived

diplomatic connections with the Vatican, which had lapsed; and in his person we witness again the exercise of the ancient arbitral powers of the Pope. He was also most conspicuously the friend of the weak; an intellectual democrat, though an aristocrat by birth.

It is told of him in Monsignor T'Scerclaes' Life that at an acute crisis in the affairs of Ireland, certain excessively conservative but high-placed influential and devout Catholics offered to the Pope something which he had greatly desired: — an English Embassy at Rome — but on condition that he condemn the Irish agitation for Home Rule. The Pope promptly declined it; declaring that what was freely granted to other nations — the right to agitate for self-government — could by no means be refused to Ireland.

Pope Leo XIII has been called the Pope of Labor, in commemoration of his masterly Encyclical on Labor. This document is indeed the Charter of Labor's rights, albeit also emphasizing Labor's duties; and its force is still unspent as a factor in Labor settlements. These matters

of free government and the right and duties of various social conditions are not without interest in the life of Religious; nor, indeed, without relation with their work.

Pope Leo died on July 20. He was succeeded, on August 4, by Cardinal Giuseppe Sarto, under the name of Pius X; and who is remembered by the infinitely more glorious name of "Pope of the Blessed Sacrament."

To return to the domestic aspect of our conventional chronicle. The Jesuit Fathers gave the Retreats of 1901, during which ten of the children were baptized, and thirty-six made their first Holy Communion.

Bishop O'Connor made his first visit to the house on October 11, the occasion being the Confirmation of twenty of the penitents and eight of the preservatives. The Bishop visited not only the community but the Magdalen convent and the different classes; and was duly welcomed by music and addresses. He expressed great satisfaction with all he saw; and at his departure, the nuns of the Good Shepherd knew that they had welcomed a kind friend and father.

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This year also brought a change in chaplains; Father Power, O.P., who had served the houses for thirteen years, being missioned to Sparkill, N. Y. He is gratefully remembered at the Newark convent.

The year 1903 saw such increase in work as compelled a new laundry. It was provided for by adding two stories to the wing not long before erected. This gave a large washroom, and well ventilated ironing room, equipped with several new machines, thus considerably lightening labor. The machines are heated by gas and run by steam. A new sewing room, wonderfully equipped with machines of the latest make, and two dormitories for the penitents were also provided. A gas range, and two boilers for tea and coffee in the kitchen eased the work of preparing meals for the ever growing family.

On the eve of the Assumption, one of the little preservatives was baptized, and next morning, on the feast itself, together with twenty-two of her companions, made her First Communion.

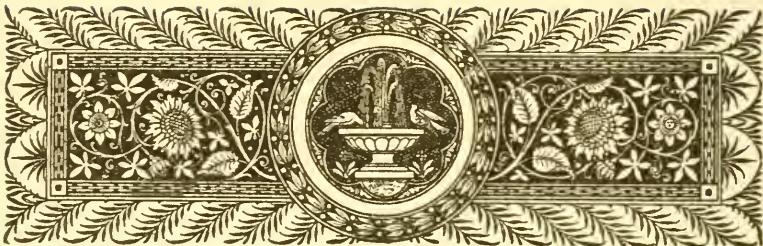
Much to the delight of the Magdalens, a new electric motor was installed in their machine

The Silver Jubilee

room, which, with many special machines, lightened and simplified work considerably.

God called to Himself this year, a kind benefactor, Mr. Maurice. Mr. Maurice had helped the work in many ways during life, and at his death he left to it \$1,500.

Great was the rejoicing of the penitents when their play grounds were further endeared to them by a statue of the Good Shepherd, which the Mother Prioress had placed in the center. The children of the preservation class received for their garden a statue of our Lady of Lourdes. The little cemetery was also beautified by a statue of the Good Shepherd.



VI

DEATH OF MONSIGNOR GEORGE H. DOANE, D.D.

AN outstanding event of 1905 was the death of the Right Reverend Monsignor George H. Doane, D.D., vicar-general of the dioceses of Newark, and a most devoted father and friend of the work of the Good Shepherd from its establishment in that city. For thirty years he was with it, in its every joy and sorrow, helping it with his wise advice, and out of his own funds. The community manifested its sorrow and its gratitude in all seemly ways to this devoted priest; and his memory is in benediction while the foundation stands.

Monsignor Doane was a son of a family prominent in the history of the Protestant Episcopalians, in New York State and in the United

Death of Monsignor George H. Doane, D.D.

States. He was a brother of the Right Reverend William Crosswell Doane, Bishop of Albany, N. Y. Both brothers were active in a certain movement of what is now called the "Catholic Party" among the Episcopalians; and in which Bishop Ives of New Jersey was also concerned. George Doane followed the "Kindly Light" into the Catholic Church; studied for the priesthood at the American College in Rome; and, after his ordination, was gladly received into the Diocese of Newark by its first Bishop, the Right Reverend James Roosevelt Bayley, D.D. Bishop Ives also became a Catholic but never took Sacred Orders.

Monsignor Doane, after a time, became Vicar-General. Even in his advanced age, he was greatly devoted to the parish work. A most interesting incident is told in connection with his death. On the day preceding, he was in his usual health. The weather was stormy, growing worse as night came on. A summons came over the telephone for an urgent sick call. The younger priests were out on duty, for there was much sickness at the time. The housekeeper

remonstrated with Monsignor Doane, when she saw him about to face the storm; and she reminded him that it was only a little boy of about eleven years, whom he had previously attended. "Still, I must go," said the devoted priest. He went, and found the little fellow suffering and distressed in mind. Monsignor Doane comforted and reassured the little lad; heard his last confession and blessed him, leaving the house with the grateful prayers of the parents.

He returned home; and at the breakfast table the next morning, appeared to be none the worse for his exposure to a bitter winter night. He told the priests that he had a strange dream about the child. He dreamed that he himself had died. He found himself in a lovely place, in which many children were playing. Out of the happy group ran the little lad whom he had prepared for death, crying out to him: "Oh, Monsignor, stay with us!" Within an hour, a message came that the boy had died during the night. Monsignor Doane, who appeared very happy and elated all day, bethought him to go over and see the bereaved parents; and he told them his



MONSIGNOR GEORGE H. DOANE, VICAR
GENERAL DIOCESE OF NEWARK,
1895-1905.

Death of Monsignor George H. Doane, D.D.

pleasant dream. He was about the house as usual all day; but was missed towards evening. Some one went to his study; and found him lying back in his chair, dead.

The father of the child told many of the kindnesses of Monsignor Doane; and of the risk he ran in coming out in the storm to the sick child; and also of his dream. The incident got into the newspapers, and was the subject of much interesting comment; several Protestant clergymen referring to it from their pulpits the following Sunday, for the good convert priest was almost equally beloved by the non-Catholics. It is easy to understand that Monsignor Doane loved the work of the Good Shepherd.

Two Protestant Bishops, his brother and Bishop Lyons of Newark, were present at the Mass of Requiem in the Newark Cathedral as Monsignor Doane's chief mourners. There were also four Protestant clergymen.

Another important event of this year was the renovation of the Nun's Chapel. This was possible through the inheritance received by the Prioress, Mother Mary of the Divine Heart. On

February 25, 1905, the masons began their work. By and by came the artists and decorators. The stained glass windows portrayed the fifteen Mysteries of the Rosary. Many beautiful oil paintings adorned the sanctuary. The marble altars, beautiful in design and finish, stood out in their snow-white purity.

Mass was celebrated in the chapel for the first time, July 11, by the Reverend Edward J. Spillane, S.J., brother of the Mother Prioress. Father Spillane was assisted by Fathers Condon and Logan, Dominicans. An eloquent sermon was preached by the Prior of the Church of St. Antoninus, Father Meagher. From the same church came a choir for the music of the Mass. Father Power, a former Dominican chaplain of the house, was present.

On May 30 of this year, the Mother-General of the Good Shepherd at Angers, was called to her reward. All the suffrages prescribed by her Order were offered for the repose of her soul. Mother Mary of St. Marina, (Verger) was tenderly loved by all her daughters who had the privilege of personal acquaintance with her; and

Death of Monsignor George H. Doane, D.D.

her noble qualities were felt even by those who had not come into such association. At the time of her death, the nuns of the Good Shepherd, under the Generalate at Angers, numbered 6,000.

Mother Mary of St. Domatilla, a native of Canada, was chosen as her successor. Having been First Assistant to Mother General she had made a tour of almost all the houses of the Good Shepherd. She therefore knew the needs and customs of the different countries, and with her superior qualities of mind and heart, sustained by God's bounteous grace, has been able to do much for God and souls.

On July 25, 1905, the Golden Jubilee of Father Power was kept by the Dominican Fathers in the Church of Antoninus, but the Good Shepherd added its own celebration of this joyous event.

On February 8, 1906, Bishop O'Connor, consecrated the High Altar of the renovated chapel, many priests assisting.

This ceremony is among the most beautiful and devotionally suggestive of all the offices of

The Good Shepherd in Newark, New Jersey

the Church; inasmuch as the altar is the place on which the Supreme Sacrifice is offered to the Most High God. The ceremony over, Mass was duly celebrated by Father Logan, O.P.

On October 20, 1906, the devoted former chaplain and constant friend of the Good Shepherd, Father Power, O.P., passed away at Sparkill, N. Y. His remains were brought back to Newark for burial; and his obsequies took place from the Church of St. Antoninus.

Writes the Annalist of this devoted priest:

A gifted writer tells us "There is no strength like that of gentle hearts." Such was the strength of Father Power, and it made him devoted to duty, heedless of fatigue, sympathetic even in trifles. But for one who is seeking souls for God, there are no trifles. His was a strength born of hope and trust; first of all in God, and then in his fellow-men. He was the true Christian optimist, no case however bad was hopeless, no shadow was utterly dark. In his fifty-one years of labor as a priest, whether as missionary or retreat master, as chaplain in the House of the Good Shepherd, or in the Orphanage, his charity and patient zeal extended to all.



THE PIETA IN NUNS' ANTE-CHOIR.

Death of Monsignor George H. Doane, D.D.

On December 3, 1906, three preservation children were baptized, and on December 8, Feast of the Immaculate Conception following, twenty-seven little ones made their first Communion and forty-five were confirmed.

A new bell, weighing over 600 pounds, was solemnly baptized on the feast of St. Michael, 1907, Father Gaffeny, O.P. officiating. A little niece and nephew of the Mother Prioress acted as sponsors. Says the Annalist: "The bell has a sweet tone, yet it may be surpassed in this; but in the sweetness of its inscription, "Cor Jesu," it can never be surpassed."

On April 25, 1908, twenty-three of the children made their first Holy Communion, and in the afternoon, twenty-nine were confirmed by Bishop O'Connor.

On October 23, 1908 Mother Mary of the Divine Heart being Missioned to Boston, Mother Mary of St. Josephine was installed as Prioress of the community. On the same day, Father Vallely O.P., came from the Church of St. Antoninus to be the chaplain. Shortly after his appointment he baptized two of the penitents.

The Good Shepherd in Newark, New Jersey

On December 8 following, three more were received into the Church; and still another trio made their first Holy Communion.

Father Vallely, the chaplain for but a short time, still interested himself so thoroughly in our work that we deeply regretted his transfer this year to another field of duty.

The Annalist thus notes an unusual case:

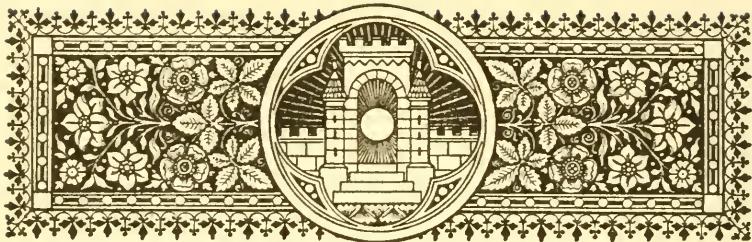
Early in the year 1909, a young girl, residing in New York City, came to us seeking admittance. She was an Episcopalian but had been a member of the Salvation Army. In her own way she had helped many to love God and live lives of virtue. Her own soul was filled with an insatiable longing for something — she knew not what. She did not belong to the class of girls usually confided to our care; yet she wished to enter our fold. So earnest was she, that we received her, placing her in our preservation class. Long and severe was the struggle she had to pass through before she could be baptized, so opposed were her people to her entering the Church. Her perseverance, however, was crowned with success; and after her Baptism, First Communion and Confirmation she entered on a life of great usefulness to our Holy Faith. She is now working among the poor Italian chil-

Death of Monsignor George H. Doane, D.D.

dren, trying to make them realize the beauty of our holy religion, and caring also for their material wants.

On the feast of the Holy Rosary, 1909, seven of the preservatives made their First Communion; and on the same day, they, with the entire class of St. Joseph's children, were received into the sodality of the Holy Angels.

On November 16 following, there was mourning in the house of the Good Shepherd for the death of the Reverend Michael Aloysius McManus, D.D., one of the first friends of the work in that city. An invitation to the Triduum in honor of the Beatification of the Venerable John Eudes, founder of the Order of the Good Shepherd, had been sent him; and the last letter the good priest ever wrote was his answer to it. Before the Triduum was celebrated our friend had gone to his reward.



VII

THE BEATIFICATION OF THE VENERABLE JOHN EUDES

AN event of interest to the entire Catholic world during the year 1909 was the Beatification of the Venerable John Eudes, the Founder of the Order, of whom a brief sketch opens this volume.

During the year of his Beatification, this notable event was kept with Triduums of thanksgiving and rejoicing, in all the convents of the Good Shepherd throughout the world — alike of the Primitive Observance and of the Generalate.

In the convent at Newark, the days thus devoted were November 28, 29, and 30.

The ceremonies of the first day were conducted by the Dominican Fathers. At nine

The Beatification of John Eudes

A.M. Solemn High Mass was celebrated, during which the virtues of the Blessed Founder were eloquently set before the nuns and their guests. After Mass the latter visited the Magdalen community and the different classes, in which they were entertained, much to their delight, by appropriate plays and tableaux. Among the guests were thirty-seven religious of various Orders. Dinner was served to all the guests, and the sweet strains of the violin, piano and 'cello accompanied the meal. Solemn Benediction closed the day.

The second day was in charge of the Jesuits, Solemn High Mass being celebrated by the Reverend Francis A. Foy, S.J., the Reverend Edward P. Spillane S. J. acting as deacon, and the Reverend Thomas W. Wallace S.J. as sub-deacon. The preacher on this day was the Reverend Bernard Keany S.J. The Reverend Thomas F. Monaghan, S.J. was master of ceremonies. This day was set apart for the clergy. Solemn Benediction was given at 4 p.m.

On the thirtieth, the close of the Triduum, Solemn Pontifical Mass was celebrated by the

The Good Shepherd in Newark, New Jersey

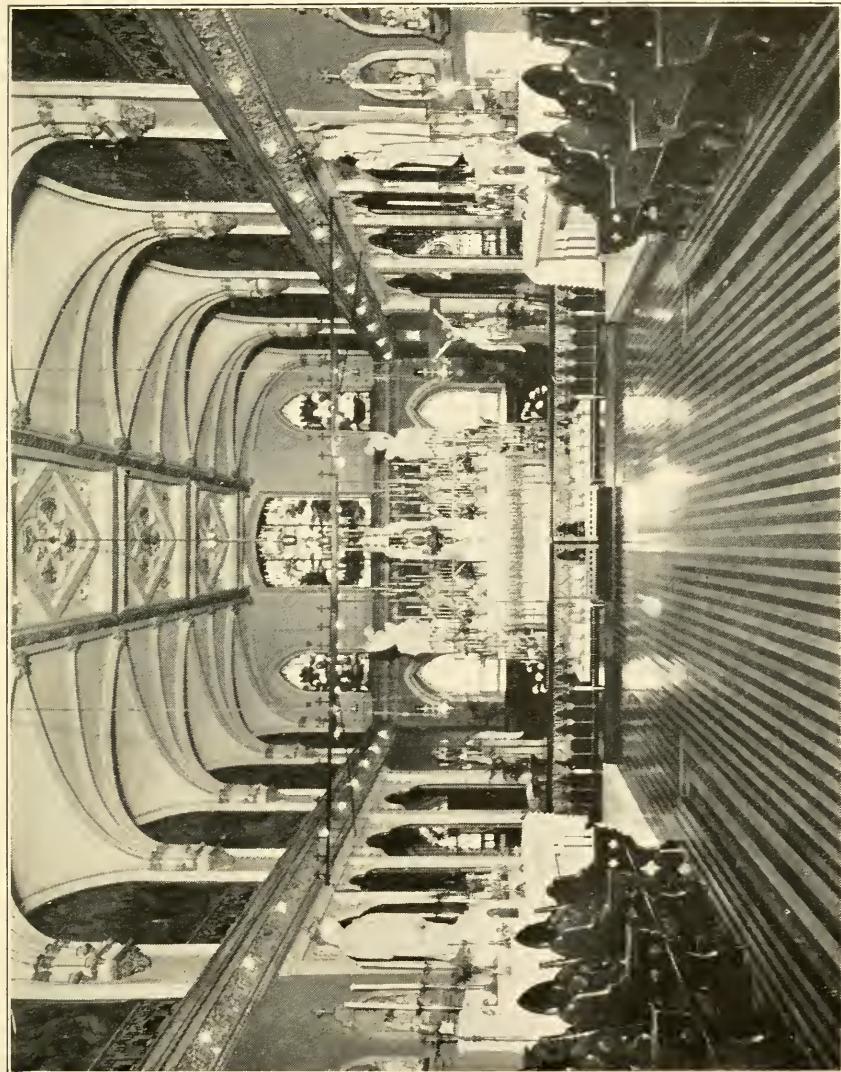
Bishop, the Right Reverend John J. O'Connor, D.D., the Archpriest being the Right Reverend Monsignor I. P. Whelan, the deacons of honor were the Reverends Maurice P. O'Connor and Joseph M. Nardiello, the Reverend James J. Hall was deacon of the Mass, and the Reverend Eugene P. Carroll sub-deacon. The Very Reverend J. R. Meagher, O.P. was the preacher, and the Reverend Charles A. Smith, master of ceremonies.

There were present on this day twenty-five priests besides the physicians and other friends of the house. After Mass all were entertained by the several classes as on the two preceding days. Solemn Benediction at five p.m. closed both the day and the Triduum.

On March 7, 1910, four penitents were baptized. The father of one, who had married a non-Catholic, brought his two younger children to be baptized also, one being a girl of three years, the other a boy of seven. This poor father had not been to the Sacraments in years, but now he made his confession to the convent chaplain.

In the evening of this day, five young girls

INTERIOR OF NUNS' CHAPEL.



The Beatification of John Eudes

about sixteen years of age were committed to the House. Says the Annalist:

Four of these dear children were not of our Faith, and when they saw the others arrayed in their pretty white dresses with veils and wreaths, they were deeply impressed; but the light which shone from the faces of the newly baptized impressed them still more. Such peace and joy were a mystery to them; they had not experienced anything like this in the world's pleasures. What did it mean? The star which led the Wise Men to Bethlehem, was the first to shine on the path of God's erring creatures. Another shone for these poor girls. Three of the four obeyed the call of grace, glad to lay aside their burden of sin, and enter on truly devout lives.

On March 9, the Right Reverend Bishop confirmed forty-three children, speaking to them at length of the battle of life, and the necessity of being armed with God's grace to fight well.

"God's Mercy is above all His works" quotes the Annalist, who goes on to relate this striking case:

"Scarcely had the Bishop departed when a young girl only nineteen years of age was com-

The Good Shepherd in Newark, New Jersey

mitted to our care. Just married, she had deserted her husband, and her brother sent two detectives after her. They found her in an opium den. Sent here by the authorities, she was greatly impressed by the peace and order of the place, and having for the first time in her life heard of God and Life Everlasting, began to long for religion. With the simplicity of a little child she took up the study of the Catholic faith, and in a very short time was baptized and received her first Holy Communion. Some years later she returned to the world, but the remembrance of the peace she felt within the Fold of the Good Shepherd never left her. She entered the Magdalen community at Brooklyn, where after several years of loving prayer and patient suffering, she passed to her Everlasting Home."

The Annalist follows with this:

"Another remarkable conversion was that of our little Mary Agnes. Scarcely in her teens, she was placed with us by her father. Her mother, who had been a non-Catholic, had died some years before. The poor child, however, returned to her former companions; and soon found herself pursued by detectives. Learning that they were in the house, she knelt down and prayed that she might once again be returned to the Good Shepherd. Needless to

The Beatification of John Eudes

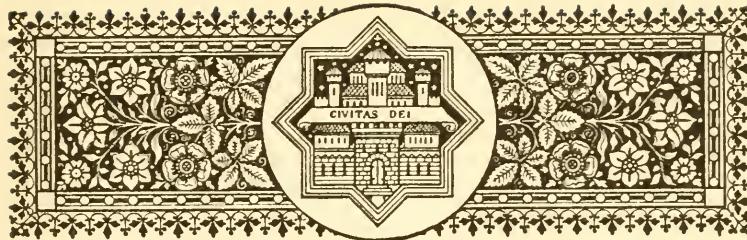
say, her prayer was answered; and struck by grace, she begged to be instructed in our Holy Faith. Long and earnestly she studied and prayed. The beauty of her soul in its baptismal innocence was so dear to her that she besought God to take her to Himself before she should stain it with mortal sin. Just six weeks passed before the Good Shepherd took home the rescued lamb. This dear child, no doubt, obtained many graces for others from the God she learned to love so dearly. A short time after her death, seven more of the children were baptized."

The Annalist recalls another event of the year:

We were greatly privileged this year. The Reverend Henry Smith, one of our former altar boys, was ordained to the Priesthood, and celebrated High Mass in the convent chapel on the feast of Saints Peter and Paul. He also gave us Benediction of the Blessed Sacrament and his own priestly blessing; this latter was given to each individually: Sisters, Magdalens and children. Father Smith is the third altar boy of the Good Shepherd called by God to the priesthood; and we feel sure that many graces will come to us through him."

In June, one of the penitents, only three months in the Fold, fell ill. When she realized that she would soon be called upon to account for her wrecked life, she eagerly sought the things that are above, and turned with weariness and disgust from all she once so foolishly held dear. She was received into the Church; and, after a fervent preparation, had the happy death of those who are at peace with God and fortified with the Last Sacraments.

On July 10, thirteen penitents made their first Holy Communion. March 22, 1911, brought the Right Reverend Bishop again to administer Confirmation to thirty-three children. Afterwards, he visited the community and the classes; and before leaving, presented Mother Prioress with a check, bidding her give all under her charge a holiday with ice-cream and cake, candy and fruit—an act of fatherly kindness, much appreciated by the subjects of it.



VIII

A GREAT SORROW AND DIVINE COMPENSATIONS

IF we were privileged to draw aside the veil, as we watch beside the deathbeds of beloved ones, and have even a faint vision of the joy to which they go who die in the peace of God, we would be so comforted that we could hardly grieve for our own loneliness. So our Annalist begins a chapter in which are chronicled an unprecedented number of bereavements in the community.

The first of these befell them on April 17, 1913, in the death of their beloved Prioress, Mother Mary of St. Josephine.

Mother St. Josephine was born in Manchester, England, on April 21, 1849. She came with her parents to New York, and was, at a tender age, sent to the school of the Sisters of Mercy. In

the young pupil soon developed that self-control, gentleness and charity which shone so brightly during her religious life. From her earliest years the desire of her heart was to consecrate herself to God; so in her eighteenth year, on the feast of the Immaculate Conception, 1867, she bade adieu to all that was dear to her on earth, entered the novitiate of the Provincial Convent of the Good Shepherd, New York, and was there received by Mother Mary of St. Magdalen, of happy memory. On May 24 of the same year, she received the white veil. Her obedience and submission to her superiors, her kindness and charity to her companions, and her readiness to lend a helping hand whenever she could be of service, made her loved by all. After her profession she was sent to the convent at Brooklyn, and was there appointed mistress of work in the penitents' class.

Brooklyn, then a new foundation, had the usual difficulties of the early years. Often the mistress of work sat up until a late hour to finish some work that had to be sent to the merchants the following morning. A religious who

Sorrows and Compensations

was with her for many years has said: "Those days of poverty and privation were happy days; our Mother was always so amiable, always so cheerful, and had the gift of making our recreations pleasant and amusing." In October, 1908, the Newark convent welcomed Mother Mary of St. Josephine, who, on the 22nd of the same month, was installed as Prioress by the Reverend F. H. Dugan, O.P. The Dominican Fathers were ever her friends, and the fathers and friends of the house for over thirty years. One of the Fathers, after her death said, "Mother Mary of St. Josephine was a noble religious. For the few years I have known her, I have ever found her unassuming, charitable, gentle, pious and easy of approach."

For two nights the community watched and prayed beside her coffin. The chapel was draped in mourning, and the coffin placed in the nuns' choir. Bishop O'Connor telephoned his regret for the loss of one so loved and valued, while letters of sympathy came from many priests and secular friends. On April 19, at nine o'clock, Solemn Mass of Requiem was celebrated by the

chaplain the Reverend William Quinn, O.P., assisted by the Reverend J. R. Meagher, O.P., Washington, D. C., deacon, and the Reverend W. J. O'Leary, O.P., as sub-deacon. The Last Absolution was given by Father Meagher. Many priests were in the sanctuary.

On June 21, 1913, Mother Mary of St. Pius (Falvey) was installed prioress. For five years her beautiful example was eloquent to all who had the happiness of living with her.

During the year, four of the children were baptized and seventy-one were confirmed. The year which followed records six Baptisms, and thirty-six Confirmations. From 1916 to 1919, there were twenty-six Baptisms and eighty-six Confirmations.

On May 11, 1918, Mother Mary of St. Agatha (Daley) was installed prioress in succession to Mother Mary of St. Pius. The Great War was raging. Even in a cloister so remote, hearts and souls were alive to the awful tortures the human race was undergoing in body, mind and spirit, especially the poor soldiers; but while the nuns held long vigils before the Lord of Hosts,

Sorrows and Compensations

Who alone could bring back peace and love to earth, they never dreamed that through a reflex action of the war, we Americans were to drink so deeply of the sorrows of death. The Spanish influenza visited our country and the Angel of Death was striking, not just the first born, but countless numbers of every age and condition of life. In Newark, as elsewhere, the victims of the disease were so numerous that coffins could not be procured, nor could men be found to dig the graves.

The Annalist, while noting that the influenza came to the Good Shepherd at a later date, adds:

While we sorrowed and prayed with our weeping neighbors, we little dreamed so many members of our own household were listed for eternity. On the last Sunday of October, our chaplain gave a wonderful sermon on death. Sister Mary of St. Isidor, who though ailing, thought herself so slightly indisposed that she made no mention of her discomfort, attended the sermon and Benediction. Thence she went in the infirmary, and lay down, too weak to remove her habit. The chaplain was summoned; gave her the Last Sacraments, and immediately her soul took flight to Life Unending. This was the first death.

The feast of All Saints was as usual a gala day for the children. They were to present a little play in the evening. During the play some felt ill and went to the infirmary; in the morning thirty were unable to rise. All the industrial departments of our Fold were closed. All who were not victims of the epidemic, trained or untrained, became nurses. We engaged in addition three trained nurses. Dr. Sanford Ferris, our ever devoted physician, was a true "Big Brother" during the long, painful, weary weeks that followed. It would be impossible to describe his watchful attention and tender sympathy. We pray the Good Shepherd to reward him as only He can. Our Fold at this time numbered over 200 souls, yet it would be far easier to count the number in attendance on the sick than the sick themselves. Some days we had three and four deaths. The good Dominican Fathers were untiring in their devotedness. Daily they made their rounds of the long rows of sick and dying. It was hard indeed to close our mortal eyes in the midst of such awful gloom, and gazing with the eyes of faith see the tender

Sorrows and Compensations

hands of Christ plucking these fragile flowers. Twenty-five of the penitents died. We lost besides, three of our community and six Magdalens, thirty-four in all. Well have we realized the words of a saintly writer: "To live in charity, in joy, we must live in renunciation; for there is no living in love without some sorrow."

On May 30, 1919, we lost by death our saintly chaplain, the Dominican Father Quinn. How many he had prepared to meet their Divine Master during his priestly life of forty-five years! The Good Shepherd had placed many broken and weary souls under his fatherly care, and his Christlike sympathy knew well how to heal all their wounds.

Father Quinn was duly succeeded by the Reverend William J. O'Leary, O.P.

On January 19, 1920, Mother Provincial, Mother Mary of St. Benedict (Connell), came on her visitation; her last, as it regrettably happened. On January 25 she was suddenly called to her Eternal Home. Mother Provincial had been installed as Provincial at the Convent at 90th Street, New York City, only a few months

The Good Shepherd in Newark, New Jersey

before, as one well loved and trusted throughout the Province. She was succeeded by the present Mother Provincial, Mother Mary of the Good Shepherd (Teller).

From 1919 to 1921, twelve Baptisms, thirty-three First Communions, and twenty-six Confirmations are recorded.

On November 29, 1921, Mother Mary Doloresa (Kearns) was installed Prioress, Mother Mary of St. Agatha (Daley,) having been sent as Prioress, to Hartford, Conn.

“Having passed through the awful sorrows of the epidemic,” says the Annalist, “we now entered into a time of peace and prosperity.

“On May 26, 1922, we were privileged in having the Reverend John Kearns, O.P., a newly ordained priest, to say Mass in our chapel; after Mass, every member of our little household received his priestly blessing. Father Kearns is a son of Mr. William J. Kearns, our lawyer, and friend in every need. As a little boy, the future lawyer climbed our apple trees, made acquaintances with every blade of grass, stone and tree on our property; and when manhood

Sorrows and Compensations

placed him at the Bar, he studied our welfare with brotherly interest. It would be impossible to enumerate all his kindly services; we can only pray that God Who bestowed on us this friend will reward him as He alone can.

God sent us during this period many generous benefactors, some of whom wish to remain unknown, but God Who sees the tender charity done to Him in the person of His poor, will reward them in His own bounteous way.

“Our devoted physician, Dr. Sanford Ferris, because of his extensive practice, was obliged to entrust us to the care of another. Dr. Robert Donnelly has now taken his place; his interest and kindness are beyond words.”

From 1921 to 1925 thirteen Baptisms, thirty-five First Holy Communions and Confirmations were administered to forty-six of the children. On December 13, 1922, a member of the Magdalen community died, after a career so extraordinary that the convent Annalist seems well justified in saying, “Heaven opened its portals to her.” It is not common, and even in the rare cases when it is permitted, it is not with-

out long deliberation that any candidate, maid or widow of stainless life, is admitted to the Magdalen community. There are, however, a few rare souls who choose this humblest way to Paradise. Magdalen of St. Veronica was one of these. We quote from the Annalist's brief sketch of her: "Having cared for her aged father until she closed his eyes in death, she felt free to follow the Master in the path of heroic love. Hers was a life without blemish, yet she wished to hide from the world in our Magdalen cloister. For thirty-six years she dwelt within the sacred walls, without so much as a single visit from any of her relatives or friends. Never did she write or receive a letter; and this was absolutely her own choice. She lived only for God and souls. Many and loving were the vigils she kept at the feet of her Rabboni. Always charitable and obliging, she passed among her companions more like an angel of benediction, than a child of earth. She was ever joyful and was never known to refuse an opportunity of doing a kindness. Sickness, however, had never tried her. When, on the 8th of December, after spend-

Sorrows and Compensations

ing the entire day before the Blessed Sacrament, she was taken suddenly ill, all wondered how she would conduct herself in this heretofore unknown experience; but her serenity remained the same; gratitude spoke out for every little service rendered her. After five days of patient suffering, lovingly borne in union with Jesus Crucified, she passed to the home of the faithful and true.

“As the funeral procession was leaving the cloister, a saintly Dominican Father who was passing with the Blessed Sacrament on his way to a dying parishioner, seeing the coffin stopped, and raising his hat blessed the corpse. This seemed to us like a manifestation of God’s love for this favored soul, and a reward bestowed upon her for her tender devotion to the Blessed Sacrament.”

Continues the Annalist:

“Tender and grateful memories will ever linger around that memorable day, July 16, 1920, when the Houses of the Good Shepherd received, as their Mother Visitor, Mother Mary of St. Francis Xavier (Hickey), the successor of our much loved former Mother Visitor, Mother

Mary of the Compassion (Barcley). This new Mother Visitor endeared herself to us, not only by her own character and action, but by her association with a wonderful little invalid child who in their industrial school in Cork, Ireland, ended her short life among the preservatives of the Good Shepherd in their house. Many have heard of this child — ‘Little Nelly of Holy God.’ The child was almost a miracle in herself; having an extraordinary, indeed almost an unheard-of mental and spiritual maturity, though she died when four years and eight months of age. She had an extraordinary devotion to the Blessed Sacrament; and a realization more than that required of First Communicants of What it is. Many extraordinary incidents are related of this little adorer of Christ in the Sacrament of the altar. Her life has been written in Spanish under the title of ‘Elenita del Buen Dios,’ and is obtainable in a small pamphlet in English.”

The Annalist notes that the community was privileged to welcome her to Newark very soon after her arrival in the United States; and to spend many happy and profitable hours in lis-

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tening to her narratives, edifying and impressive, of "Little Nelly"; and of a remarkable Jesuit, Father Doyle, whose wonderful Life the community has been reading.

We have prayed that the Good Shepherd may long leave this Mother Visitor to be a guiding star to many.

At the end of May, 1924, Mother Prioress accompanied the Mother Visitor and her companion to Our Mother House, at Angers, returning in July, but to tarry with us only briefly, as in September Mother Mary Dolorosa was missioned to our New York Convent, and in her place came Mother Mary Holy Infant, who was obliged to resign on account of ill health.

Since June, 1923, and up to the present writing the community have spiritually benefited by the Conferences on the Interior Life given by Father Benedict, O.S.B. The good priest will accept no remuneration for his services further than the prayers of his hearers, who account him one of their great spiritual benefactors.

"On March 6th, 1925, we welcomed our present Prioress, Mother Mary Help of Christians.

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Mother prioress has had valuable experience, having been Assistant for a long time at our Convent in Boston, and also prioress for many years at Troy, New York. During her administration of this House, she greatly advanced its interests, to the extent indeed, of a new building, which however was not finished when called to Newark."

The establishment at Newark, begun on so small a scale fifty years ago, has grown like its Scriptual prototype, into a great, strong tree; under whose spreading branches many of the weak and wounded find rest. More room is needed; and the present Mother prioress will, it is hoped, provide for the need.

OUR FELLOW-LABORERS WHOSE NAMES ARE
WRITTEN IN THE BOOK OF LIFE

“Blessed are the dead who die in the Lord.”

The following is a list of the names of the Religious who died in the service of the Good Shepherd at Newark, N. J.

Mother Mary of St. Anselm (Gorman)	Died Aug. 24, 1885.
" " " John Eudes (Fitzsimmons)	" Mar. 17, 1887.
" " " Euphrasia (Costello)	" Jan. 24, 1899.
" " " Josephine (Crowley)	" Apr. 17, 1913.
" " " the Divine Heart (Spilane)	" Sept. 26, 1919.
Sr. Mary of St. John Chrysostom (O'Connor) . Died	Mar. 17, 1877.
" " " Odilla (Parsons)	" Jan. 10, 1886.
" " " Rosalie (Murphy)	" Aug. 13, 1888.
" " " Ursula (Conden)	" Oct. 21, 1890.
" " " Regina (Kiernan)	" Mar. 9, 1891.
" " " Rose (Corcoran)	" May 6, 1891.
" " " Francis Regis (Donohue)	" June 6, 1901.
" " " Margaret Mary (Redding) ...	" Sept. 13, 1901.
" " " Laura (Malone)	" May 30, 1907.
" " " Mary Joseph (McCabe)	" Jan. 8, 1909.
" " " Presentation (Farrell)	" Apr. 22, 1909.
" " " Nazareth (Marion)	" Feb. 17, 1910.
" " " Nativity (Sheridan)	" Mar. 19, 1910.
" " " Felicitas (McGurk)	" Jan. 29, 1911.
" " " Martina (Devine)	" June 30, 1913.
" " " Alphonsus (Fennell)	" Feb. 8, 1915.
" " " Hyacinth (Ryan)	" Sept. 29, 1917.
" " " Cyprian (Quinn)	" Jan. 25, 1918.
" " " Ambrose (Daly)	" Aug. 16, 1918.
" " " Isidore (Madigan)	" Oct. 28, 1918.
" " " Monica (Holland)	" Nov. 17, 1918.
" " " Emiliana (Bradley)	" Nov. 20, 1918.
" " " Brendan (Tierney)	" May 30, 1919.
" " " Josephine (Dunigan)	" June 8, 1919.
" " " the Good Shepherd (McGinn) "	Sept. 6, 1921.
" " " the Incarnation (Twoling) ...	" Sept. 3, 1922.
" " " the Visitation (Carroll)	" June 13, 1923.

